Bringing History Into Accord With the Facts in the Tradition of Dr. Harry Elmer Barnes

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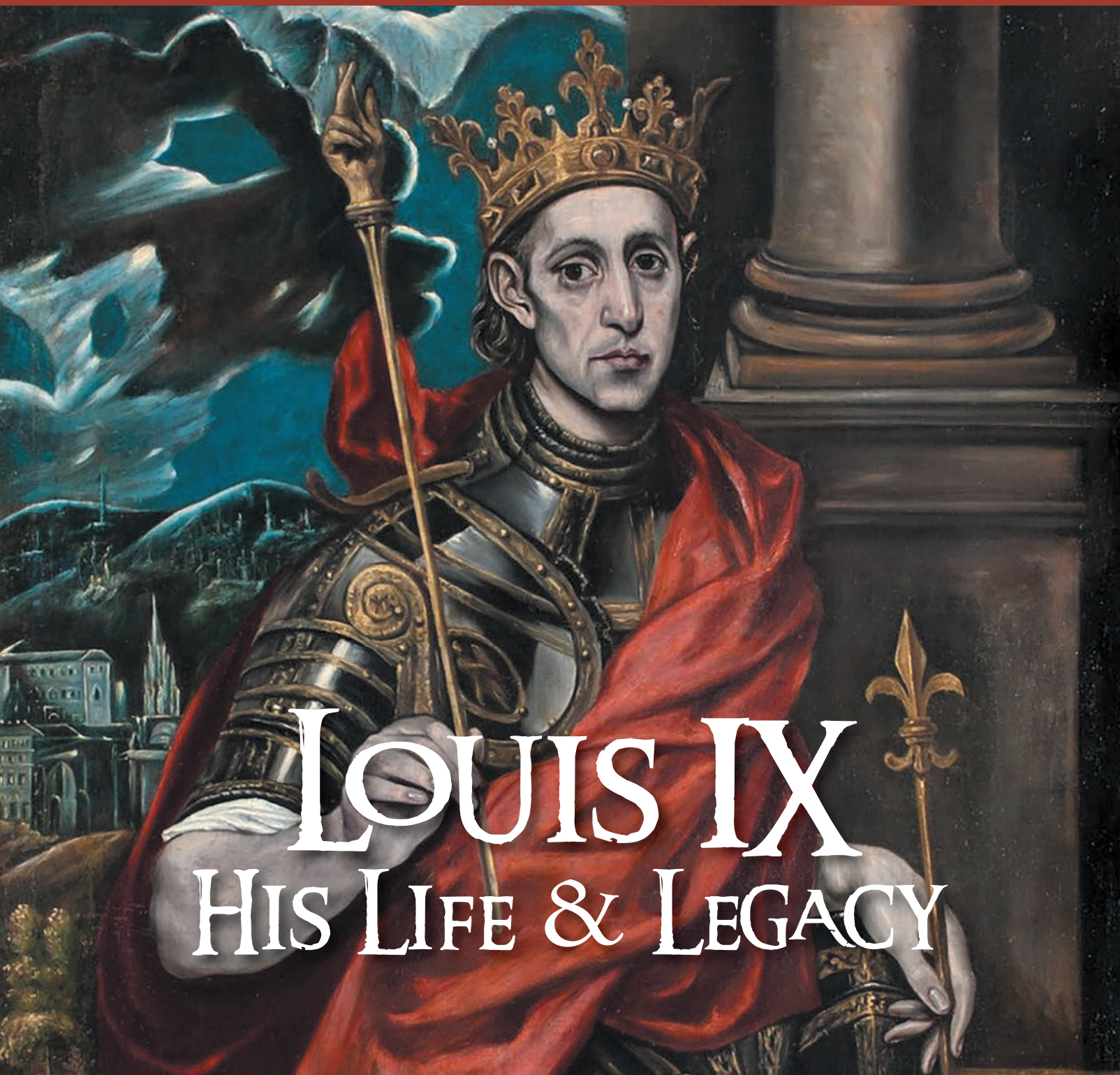
VOLUME XXX NUMBER 6 • NOVEMBER / DECEMBER 2024 • WWW.BARNESREVIEW.COM



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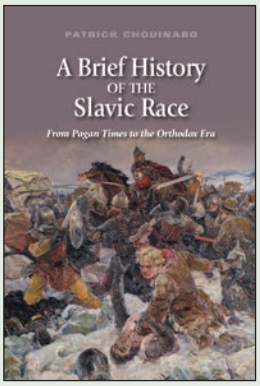

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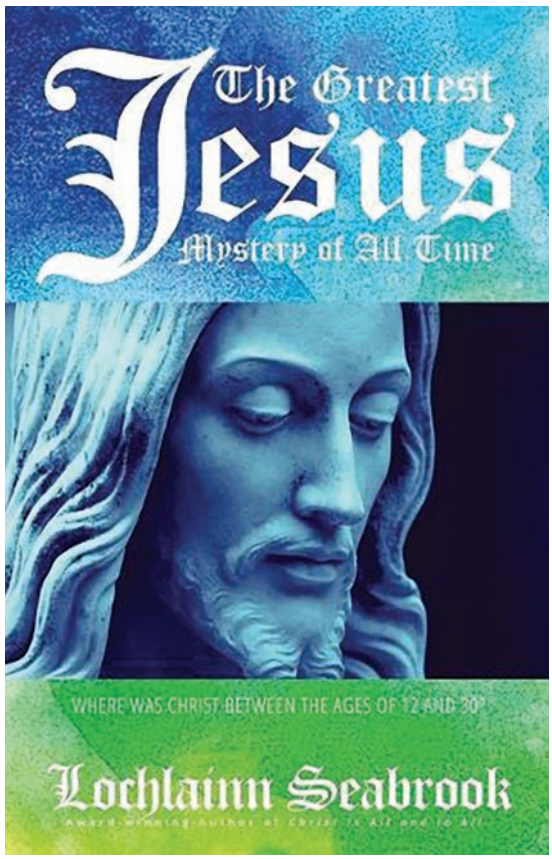
NEW BOOK FROM TBR BOOK CLUB IN TIME FOR CHRISTMAS

The Greatest Jesus Mystery of All Time

Where Was Christ Between the Ages of 12 and 30?

If you're a Christian, or if you're simply interested in the history of the Christian Church or religion in general, you've probably wondered why the ancient authors of the New Testament left out any mention of the whereabouts of Jesus during His teens and twenties, the all-important developmental years when adolescents transform into adults, get an education, begin work, get married, and have children. This entire piece of the life story of Jesus has been omitted from the Bible, leaving us with an incomplete biography of the most beloved and well-known figure in world history.



In this fascinating and informative book, *The Greatest Jesus Mystery of All Time*, Christian Bible scholar and award-winning historian Lochlainn Seabrook provides an in-depth examination of this lost, perhaps even censored, historical span known as "The Missing Years of Jesus." As this 2,000-year-old enigma unfolds, the author discusses various theories on why the writers of the Gospels might have "ignored" this 18-year period, why the Church may not have wanted this information published and, more importantly, where Jesus might have been during this time.

Seabrook brings to light vital clues and compelling evidence, from both biblical and extra-biblical material, showing that Jesus most likely spent many of his "Silent Years" traveling across Central Asia where, to this day—from Pakistan to China, from India to Mongolia—there is a widespread traditional belief that Christ traveled across the region in his teens and twenties, studying and teaching under various Buddhist, Hindu, and Tibetan spiritual masters.

To support these theories, Mr. Seabrook includes the complete transcript of an ancient Buddhist manuscript purported to have been written in the years following Jesus's death, which details the Master's time in such countries as India, Nepal, and Tibet.

The author, a devout Christian and a comparative religionist, does not claim to have irrefutable proof but, rather, presents his findings clearly and objectively, allowing the reader to decide for himself.

Also included are an introduction, source notes, index, and an extensive bibliography, making this a must-read for all serious students of Jesus, Christianity, and history.

This is not a heretical book, but one that tries to prove that the appeal and message of Jesus, one of the greatest teachers of all time, was considered a master teacher and sage even at a young age and thousands of miles away from his birthplace in the Mideast.

Softcover, 186 pages, #1031, **$17** minus 10% for TBR subscribers plus $5 S&H inside the U.S. from TBR, P.O. Box 550, White Plains, MD 20695. Call 1-877-773-9077 toll free to charge, Mon.-Thu. 8-4 ET or visit our online bookstore at www.BarnesReview.com.

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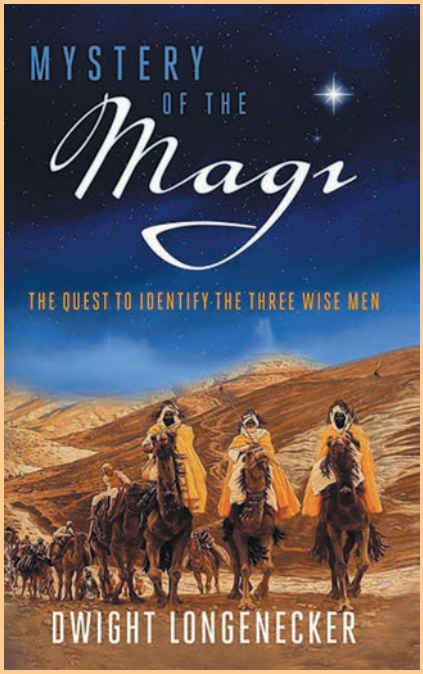
Mystery of the Magi

The Quest to Identify the Three Wise Men

Modern biblical scholars tend to dismiss the Christmas story of the "Wise Men from the East" as pious legend. Matthew's gospel offers few details, but imaginative Christians filled out the story early on, giving us the three kings, guided by a magical star, who join the adoring shepherds in every Christmas creche.

For many scholars, then, there is no reason to take the gospel story seriously. But are they right? Are the wise men no more than a poetic fancy?

In an astonishing feat of detective work, Dwight Longenecker makes a powerful case that the visit of the Magi to Bethlehem really happened. Piecing together the evidence from biblical studies, history, archeology, and astronomy, he goes further, uncovering where they came from, why they came, and what might have happened to them after eluding King Herod.



In the process, he provides a new and fascinating view of the time and place in which Jesus Christ chose to enter the world.

The evidence is clear and compelling. The mysterious Magi from the East were in all likelihood astrologers and counselors from the court of the Nabatean king at Petra, where the Hebrew messianic prophecies were well known. The "star" that inspired their journey was a particular planetary alignment—confirmed by computer models—that, in the astrological lore of the time, portended the birth of a Jewish king.

The visitors whose arrival troubled Herod "and all Jerusalem with him" may not have been the turbaned oriental kings of the Christmas carol, but they were real, and, by demonstrating that the wise men were no fairy tale, *Mystery of the Magi* demands a new level of respect for the claims of the gospel.

Softcover, 304 pages, #1032, **$22** minus 10% for TBR subscribers plus $5 S&H inside the U.S. from TBR, P.O. Box 550, White Plains, MD 20695. Call toll free 1-877-773-9077 to charge, Mon.-Thu. 8-4 ET or visit us online at BarnesReview.com.

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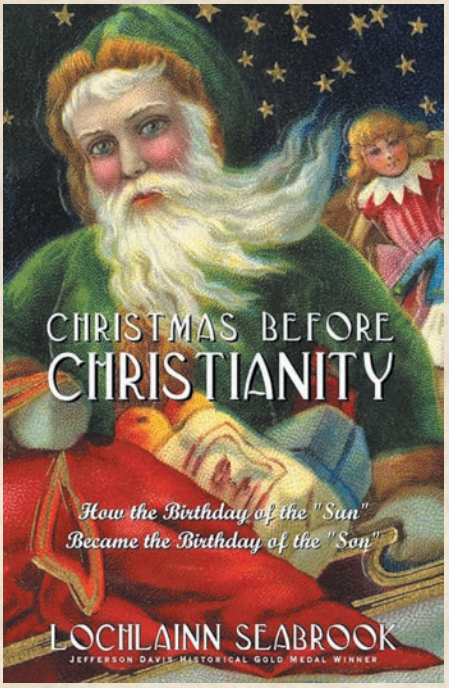
Christmas Before Christianity

How the Birthday of the 'Sun' Became the Birthday of the 'Son'

No one knows what day Jesus was born, his birthday was not celebrated in the 1st century, Christmas is not mentioned in the Bible, and the holiday was banned by English and American Christians in the 1600s. Why, then, do we observe His birthday on December 25? A clue comes from the early Church Fathers, who declared that "Christianity has always existed and was practiced by pagans long prior to the birth of Jesus." Thus, according to Church authorities, Christianity, and in turn Christmas, predated Christ. How is this possible?



Award-winning Christian Bible scholar Lochlainn Seabrook provides the answer in his fascinating and exhaustively researched book *Christmas Before Christianity*. The spiritual truths that form the basis of Christianity were already well known to prehistoric peoples, who held a special reverence for the Sun, which they variously called *Krs*, *Crs*, *Hrs*, *Krst*, *Karas*, *Karast*, *Kris*, *Krish*, *Krist*, and *Chris*. During the Graeco-Roman period, these words, along with the many religious beliefs and myths that accompanied them, were absorbed as *Chrestos* or *Christos*, which became "Christ" in modern English, assimilating the prehistoric Sun God into the ancient Son God.

Ten years in the making, *Christmas Before Christianity* is a fast-reading but in-depth 300-page work based on comparative religion and comparative mythology (as well as archeology, social anthropology, and etymology), that explores the vast pre-Christian foundations of humanity's most popular holiday, including the many pagan gods, goddesses, myths, rituals, legends, ceremonies, customs, and beliefs that contributed to its creation and development.

Every facet of Christmas is examined, from the religious views of prehistoric vegetation cults with their emphasis on astrology and a female supreme being, to the astronomical origins of the Nativity story and Santa Claus; from the practice of decorating Christmas trees, hanging stockings, lighting candles, burning the Yule log, singing carols, and exchanging gifts, to the traditions of displaying holly, wreaths, and mistletoe, drinking cider and eggnog, performing pantomime, and giving out Christmas cards. Though Seabrook examines the origins of Christmas traditions of countries and societies all over the world, special emphasis is laid on ancient Egypt, from where many of our modern traditions can be traced.

Softcover, 300 pages, #773, **$22** minus 10% for TBR subscribers plus $5 S&H inside the U.S. from TBR, P.O. Box 550, White Plains, MD 20695. Call 1-877-773-9077 toll free to charge, Mon.-Thu. 8-4 ET or see Barnes Review.com. NOTE: The publisher has changed the cover of this book on several occasions, so we cannot guarantee it will look like the one pictured.

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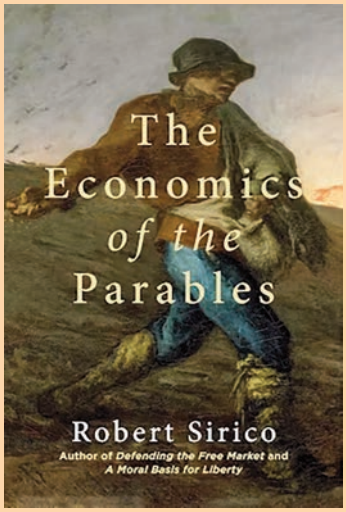
"Robert Sirico claims that we still face some of the economic problems and decisions (and, I would add, those of daily life) that are represented in the parables. Therefore, "the parables … contain some obvious economic dimensions and reveal a great deal about both the way we live and the way we ought to live."—Paolo Santori

The Economics of the Parables

Timeless and moral economic wisdom for life's choices and changes derived from the parables of the New Testament by famed free market advocate and Catholic priest Robert Sirico.

Libraries are filled with books on the parables of Christ, and rightly so. In the words of Pope Emeritus Benedict XVI, "While civilizations have come and gone, these stories continue to teach us anew with their freshness and their humanity." Two millennia later, the New Testament parables remain ubiquitous, yet few have stopped to glean from one of Christ's most prevalent analogies: money.



In *The Economics of the Parables*, Rev. Robert Sirico pulls back the veil of modernity to reveal the timeless economic wisdom of the parables. Thirteen central stories—including "The Laborers in the Vineyard," "The Rich Fool," "The Five Talents," and "The Faithful Steward"—serve as his guide, revealing practical lessons in caring for the poor, stewarding wealth, distributing inheritances, navigating income disparities, and resolving family tensions.

As contemporary as any business manual and sure to outlast them, *The Economics of the Parables* equips any economically informed reader to uncover the enduring financial truths of the parables in a reasonable, sensible, and life-empowering manner.

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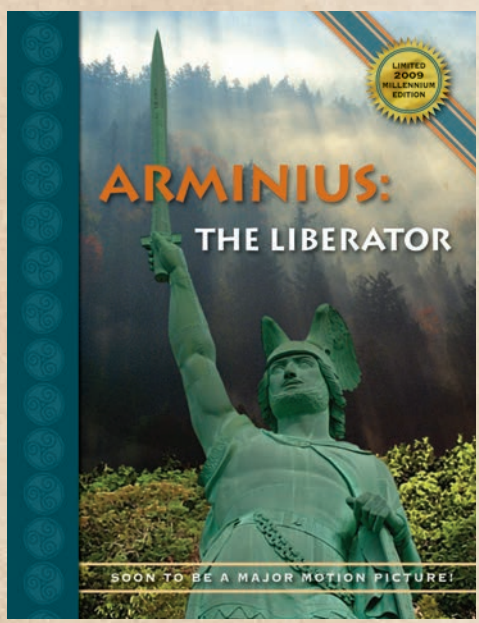
ARMINIUS: THE LIBERATOR

Two thousand years ago, the mighty Roman Empire—just like many Western democracies of today—was marked by decline, decadence, greed and corruption. The once noble and altruistic attitude of the *civis romanus* had given way to the coarsest and most selfish of morés. The Roman middle class had almost totally vanished. An oligarchy, making a show of ostentatious wealth, brutality and perversion, had seized control.



ARMINIUS: THE LIBERATOR is the story of a young Germanic prince, trained to serve the Roman Empire, who united the tribes of Germania in 9 A.D. to crush three Roman legions, thereby changing the course of history. Its later cultural and social emanations would radiate from Europe to North America, Australia and other regions, and have lasted more than 2,000 years—so far.

ARMINIUS: THE LIBERATOR is the true story of one man's incredible quest to defy an oppressive, all-powerful empire and lead his people to freedom. It is also one of the most amazing love stories of all time. Arminius met and eloped with the proud and beautiful Thusnelda against her father's wishes. Her father would later betray them to the Romans—a traitor to his family and to all of his people.

In the end, Arminius was pitted against his own brother, Flavus, who ignobly remained subservient to his Roman masters. In a dramatic confrontation across the German River Weser, Arminius pleaded for unity of all Germanic tribes. Many agreed with his entreaty.

This epic illustrates amazing parallels. Arminius's victory is a lesson to be learned by our people for our times—that unity and clear-headed focus are crucial to understanding, confronting and somehow overcoming political tyranny and rampant corruption. Written and illustrated by Ernst A. Schomer

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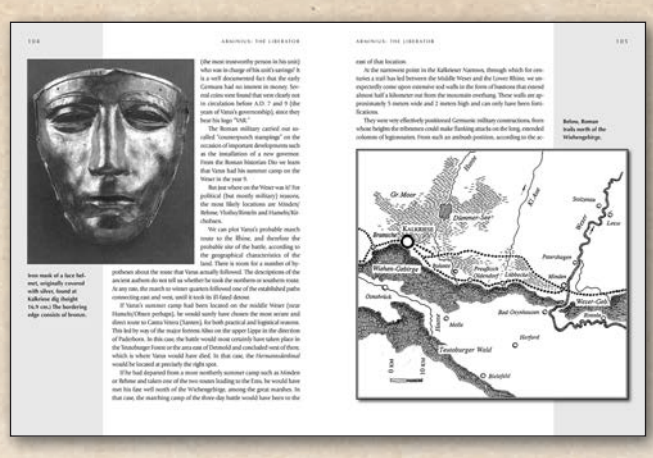

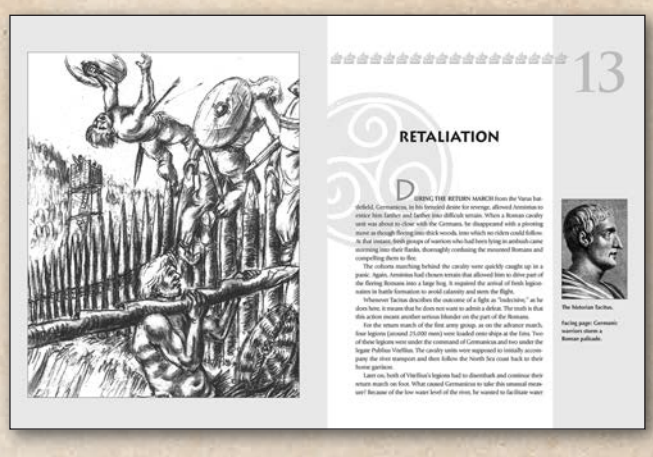

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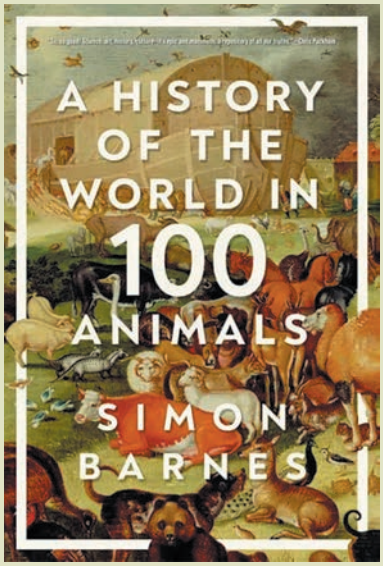

We are not alone. We are not alone on the planet. We are not alone in the countryside. We are not alone in cities. We are not alone in our homes. We are humans and we love the idea of our uniqueness. But the fact is that we humans are as much members of the animal kingdom as the cats and dogs we surround ourselves with, the cows and the fish we eat, and the bees that pollinate so many of our food-plants.

In *A History of the World in 100 Animals*, award-winning author Simon Barnes selects the 100 animals who have had the greatest impact on humanity and on whom humanity has had the greatest effect. He shows how we have domesticated animals for food and for transport, and how animals powered agriculture, making civilization possible.

He posits that the wholesale slaughter of bison in North America in the 19th century, for example, was responsible for the United States becoming "the nation it is today" because it removed a major resource for American Indians; that a plague spread by fleas in 14th-century Europe led to changes in religion after the Black Death; and that "whales changed human possibilities" thanks to the oil made from their blubber, which "provided a genuinely bright source of illumination" and made the night a time for productivity.

He explains how pigeons made possible the biggest single breakthrough in the history of human thought. In short, he charts the close relationship between humans and animals, finding examples from around the planet that bring the story of life on Earth vividly to life, with great insight and understanding.

Throughout, the author demonstrates many lessons humans can learn from the animal kingdom: the platypus, for example, shows that "there are creatures queerer than we are capable of supposing," and the realization of dolphins' intelligence has led to "rethinking about the place of humans in the world." Vivid illustrations are a bonus to Barnes's moving prose, as when he notes that the saola, a forest-dwelling bovine discovered in Vietnam in 1992, was "the land's last secret. The age of finding is over; we are already deep in the age of losing." Hardback, full color, 496 pages, 6 x 9, #930, high-quality stock, **$40** minus 10% for TBR subscribers plus $5 S&H inside the U.S. from TBR, P.O. Box 550, White Plains, MD 20695. Call TBR toll free at 1-877-773-9077 to charge, Mon.-Thu. 8-4 ET.

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New! Haunted Heritage

The European Roots of Halloween

In this exploration of the origins of Halloween, we embark on a journey to uncover the true essence of this Aryan holiday. In the darkness of October nights, beneath the glow of jack-o'-lanterns and the rustle of fallen leaves, a tale of ancient roots and modern transformation unfolds. Halloween, once a sacred event deeply rooted in ancient Celtic and Aryan customs, has undergone a dramatic evolution over the centuries. Today, as we don costumes and indulge in sugary treats, it's all too easy to overlook the intricate cultural history that forms the foundation of this celebration. In this book, we will also delve into the layers of commercialism, religious resistance, and political correctness that have veiled Halloween's true essence. From its origins as Samhain, a sacred holiday marking the end of the harvest season and the onset of winter, to its evolution into a night of revelry and mischief, Halloween's journey is intricate.

By unraveling the threads of ancient Celtic, Germanic and Slavic influences, we gain a deeper understanding of the complexity of beliefs and customs woven into the fabric of ancient fall festivals. Through this exploration of diverse cultural influences, we can truly appreciate the depth and richness of this haunting holiday.

Join us on a journey through the shadows of history and folklore as we uncover the hidden truths and sacred traditions at Halloween's heart. Softcover, 259 pages, more than 100 illustrations, bibliography, #1029, **$27** minus 10% for TBR subscribers plus $5 S&H inside the U.S.. Order from The Barnes Review, P.O. Box 550, White Plains, MD 20695. Call toll free 1-877-773-9077 to charge, Mon.-Thu. 8-4 ET or visit us online at www.BarnesReview.com.

Bringing History Into Accord With the Facts in the Tradition of Dr. Harry Elmer Barnes

THE BARNES REVIEW

A JOURNAL OF POLITICALLY INCORRECT HISTORY

November/December 2024 ❖ Volume XXX ❖ Number 6

Table of Contents

Louis IX: King of France and Friend to the Poor

By Anna Schumacher

4 Over the centuries, many kings and queens have focused more on amassing wealth and power, rather than looking to the well-being of their subjects. Not so with Louis IX of France, who should be remembered as one of the greatest rulers of the Middle Ages. He ended trial by ordeal, sponsored the building of Sainte-Chapelle and had a deep concern for the common folk.

St. Joan of Arc: Her True Story

By Rémi Tremblay

10 Her critics claimed she was a madwoman who heeded the advice of the devil. Others saw her as she was: an extraordinary and saintly young woman who paid the ultimate price for her love of France and disdain for invaders.

A Review of Volume II, Part 1 of *March of the Titans*

By Marc Roland

22 We have dedicated much space in previous issues to Arthur Kemp's new multi-volume Prometheus Edition of *March of the Titans*, and rightly so. Here we give you a glimpse inside Volume II, Part 1, which focuses on the European nation states from Switzerland to Russia—all from a White perspective.

The Curious Origins of Feminism

By Thomas Redfern

32 Though many believe it was a 20th-century invention, in reality the beginnings of feminism hail back much further, to the very first "Cultural Communists." This author says the roots of feminism actually stretch back to England of the 1660s.

Teach Honest Mideast History

By John Wear, J.D.

40 The Academic Engagement Network (AEN) pledges an even hand when teaching the modern history of the Middle East. But how can that be so when AEN refuses to address longstanding and valid Palestinian grievances against the supremacist state of Israel?

Has Western Civilization Passed From Its Fall to Its Winter?

By Paul T. Angel

46 Many people write TBR reminding us how prescient were the works of George Orwell. True, Orwell seemed to be looking into a crystal ball when he wrote *1984*, but are they ignoring another sage—Oswald Spengler—who was, judging from his two-volume masterwork *Decline of the West*, equally as prophetic?

The Hampton Roads Conference: When Lincoln Rejected Peace

By Marc Roland

50 In February 1865, with the Southern resistance crumbling and Northerners protesting the horrifying bloodletting, Abe Lincoln agreed to peace talks with Confederate representatives. But was Lincoln really interested in peace, or just quelling growing, popular Northern opposition to the fratricidal conflict?

Uncensored Interview With Radio Host Keith Alexander

Interview conducted by James Edwards

54 In this uncensored interview, Memphis radio show host, lawyer and historian Keith Alexander speaks with TBR's James Edwards on a wide variety of "sensitive" topics that will be of great interest to all TBR readers.

The Rise and Fall of the Columbians

By Marc Roland

60 In this article, which continues our coverage of American National Socialist movements, we learn much about the Columbians. Despite being overt "Nazis," their popularity grew and grew, worrying authorities.

The Evolution of Charles Beard

By Antonius J. Patrick

68 The journey to truth can be a long one. Highly respected historian Charles A. Beard, like Harry Elmer Barnes, began to refine his opinions about who was really guilty for instigating World War I and World War II.

Features:

Personal from the Editor—2
TBR Editorial: Operation Hannibal—3
Roots of the Hundred Years' War—13
King John signs the Magna Carta—27
History You May Have Missed—30–31
Honoring victims of the Nakba—41
Timeless quotes from Spengler—49
Debate over Huey Long's killer—67
2024 Author/Subject Index—74
Letters to the Editor—76–78

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The Barnes Review (ISSN 1078-4799) is published bimonthly by TBR Co., 117 La Grange Avenue, La Plata, MD 20646. Periodical rate postage paid at La Plata, MD 20646 and additional mailing offices. For address changes, subscription questions, status of order and bulk distribution inquiries, please call 202-547-5586. Editorial inquiries call 202-547-5586.

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Please include a phone number with all correspondence!

POSTMASTER: Send address changes to
The Barnes Review
P.O. Box 550, White Plains, MD 20695.

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First Class: 1 year: $80; **2 years:** $144

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QUANTITY PRICES: (Current issue—S&H not included)	1-5	$12 each
	6-10	$10 each
	11-25	$9 each
	26 and more	$8 each
Expanded Issues (over 80 pages)	1-20	$15 each
Bound Volumes II-XXX:	$99 per year for 1996-2023 where available	
3-Ring Library Style Binder:	$25 each; year and volume indicated.	

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PERSONAL FROM THE EDITOR

Santa Claus: What a Bum

I give up on Santa Claus. Year after year, he never gives me what I ask for on my Christmas list. Last year I asked, yet again, for one simple thing: peace on Earth—somewhere, anywhere. I even pared it down: "Dear Nick, take your pick. If global peace is too much to ask for, how about a little less suffering in Eastern Europe and/or the Holy Land?" But things have only gotten worse—much worse. As a matter of fact, we are only one small misunderstanding or a human error away from a nuclear war. People tell me I should not be submitting my Christmas list to Santa, and go directly to a higher power. Something tells me He is pretty busy these days, what with the billions of people on planet Earth in need of dire and immediate help. But we all know, prayer certainly doesn't hurt. I'll try it.

As this is the season of forgiveness, redemption and hope, in this November/December issue of TBR, our first set of articles deals with the courageous and miraculous lives of three Christian saints. I believe it is important for us to remember and honor our Christian European ancestors, though I realize that many readers may not be Christian, and perhaps scoff at the idea that miracles are, indeed, real and occur on a daily basis.

I am no theologian, but I do believe miracles can happen, whether they be of divine or human design. And we need a miracle or two right now. It pains me deeply to see so many of our brothers and sisters in eastern Ukraine, for instance, being blown to bits in another needless, manipulated war that only exacerbates the demographic problem afflicting the West today. Count up the men we've lost via war in the past 164 years—from North America to Europe to East Asia. If we had sought peace, instead of war, we wouldn't be in this demographic death spiral.

The Holy Land—the birthplace of Jesus Himself—has been turned into a massive slaughter house. The Prince of Peace is not happy, I'll wager. Interestingly, we hear very little about dead Ukrainians, dead Russians or dead Palestinian Christians and Muslims. Almost all we do hear about, however, are dead Israelis —even as the Grim Reaper sharpens his scythe to take more goyim lives. Why is that? (That's a rhetorical question.)

This brings me to a special 12-page report TBR has crafted based upon the exceptional work of a group of investigators that calls itself The Electronic Intifada (TEI). After careful examination of the facts, including meticulous translations from multiple Hebrew-language newspapers published in Israel, some shocking truths have emerged regarding the attacks launched on Israel by Arabic militias on October 7, 2023.

What was reported in the Western press—though they surely knew the truth—turns out to be mostly balderdash. What you'll find is that there is more truth in Israeli newspapers and news outlets than you will ever get from the Western mainstream press. Why is that? (That, too, is a rhetorical question.)

Read that editorial, and help TBR survive at the same time. ❖

—Paul Angel, Executive Editor

How Bad Has the World Been Conned?

On October 7, 2023, Hamas militias broke through the massive prison wall surrounding the Gaza Strip (that 140-square mile outdoor prison camp that is actually part of historic Palestine), and attacked Israel.

According to initial reports, these fighters then proceeded to slaughter innocent Israeli civilians, gang-raping and then killing scores of Israeli women, even going so far as to behead little Jewish babies, several of whom were alleged to have been thrown into microwave ovens and baked.

We were told that these heavily armed fighters killed everything in their path, wantonly murdering every Israeli they came across with unbridled abandon—a modern-day invasion second only to the rampaging Mongol hordes of Genghis Khan.

The Western public swallowed the bait and sucked it down in one big gulp, hook, line and sinker. It didn't hurt that conservative news outlets and the president of the United States added credence to these claims by repeating them over and over and over again, and then some more.

This propaganda tale had dire consequences for the people of the Holy Land. The "surprise" attacks were used by Israel to launch one of the most deadly military operations carried out in recent memory. Israel claimed that 2,000 or so Israelis were massacred on October 7. This was then used to justify the near-total annihilation of the inhabitants of what was left of the Gaza open-air "concentration camp." Israeli Prime Minister Benjamin Netanyahu ordered attacks from land and air, and, in one year, killed an estimated 40,000 people, most of them non-combatants—women, children and the elderly.

Some United Nations casualty experts claim that the true death toll could be three times higher than that, and this may be proven once all the rubble is cleared, and death by disease and starvation are factored in.

Surely, "our" leaders and the Western news media knew the truth. They have satellites and drones and reporters galore to uncover the truth.

But truth is in very short supply for Western political leaders and the legacy news media. Sadly, none but a few courageous reporters in the left-wing news media, allegedly nominally "pro-Palestinian, had the guts or the interest in investigating these claims for fear of being labeled anti-Semites—a death knell for anyone who wants to make his living in the Zionist-dominated global media apparatus.

Thus, even these organizations stayed silent, for the most part.

This brings us to Asa Winstanley, a fearless journalist living in London and writing for a group called The Electronic Intifada. His report on the Hamas attacks obliterates the carefully crafted Israeli October 7 propaganda. This is not to say that hundreds of Israelis did not die during the attacks, but that the vast majority of what we initially heard about the October 7 assault was not true.

In response, on October 17, 2024, British police raided Winstanley's home and seized all of his electronic devices. According to the Committee to Protect Journalists (CPJ):

> The CPJ calls on British authorities to cease using counter-terrorism laws to intimidate the press after police raided the London home of a journalist on suspicion of "encouragement of terrorism."
>
> According to Winstanley's employer, Palestine-focused news site "The Electronic Intifada," the raid was in connection with Winstanley's social media posts and reporting on Palestine.

But Winstanley's greatest crime, in the eyes of Israeli and Western authorities, was a report he assembled, using data taken mostly from prominent Hebrew-language newspapers (including *The Times of Israel* and *Haaretz*) that exposed a dirty little secret known as Operation Hannibal.

Operation Hannibal is the code name given to Israel's shocking strategy to kill its own citizens and soldiers should they be captured so they cannot be held for ransom or used as bargaining chips in future negotiations between Israel and its foes. This information is so appalling, many normal humans cannot believe it. But here it is, in black and white, based almost entirely on surprisingly honest reporting found in Israel's own newspapers and news sites.

GET THIS REPORT FREE FOR A DONATION TO TBR'S EFFORTS

As far as we know, no other outlet in America is offering this report in print and, although TBR is not being hit by drones and missiles, we have faced financially crippling attacks designed to eliminate us. They don't want us publishing this kind of information. And, trust me, right now, TBR is in dire need of an ample infusion of operating funds.

If you are interested in receiving a copy of this 12-page report titled "Operation Hannibal: How Israel Killed Hundreds of Its Own People on Oct. 7, 2023," you can get it for a $20 donation. We are making a profit on the report, but we need the money and you need the information.

Please call 1-877-773-9077 toll free, Mon.-Thu. 8-4 ET, to charge your donation, or send your generous gift made out to TBR (check, cash or money order) to TBR, P.O. Box 550, White Plains, MD 20695.

Once you read it, I am sure you will want to get extra copies to help spread the truth. It's not only a story of Israeli callousness, but also exposes mainstream media collusion, censorship and corruption. ❖

—Executive Editor Paul Angel

This engraving by Gustave Doré shows King Louis IX in chains, surrounded by exultant Muslims, after his capture at the second Battle of Fariskur, northern Egypt, April 7, 1250, during the Seventh Crusade.

KING LOUIS IX

Father of the poor and loyal servant of France

By Anna Schumacher

On April 25, 1215, Poissy, France had the immense privilege of witnessing the birth of Louis, the son of Catholic parents King Louis VIII and Queen Blanche of Castile.[1] The child of many rosaries and desires, Louis was born after 12 long years of infertility.[2] As such, it is not surprising that Catholic Queen Blanche would invest with greater than usual fervor in his education and upbringing, ensuring his morals and decorum were of the highest standard. It is related by the Lord of Joinville, an intimate companion of the king for 22 years, that Queen Blanche made him cultivate a daily habit of prayer, and surrounded him with religious teachers. She often expressed that she would prefer him to be dead rather than to commit a grave offense against God or man.[3]

Such a sentiment, inculcated into him from a tender age, would certainly make a deep impression upon his young heart. This holy fear of God, deeply rooted in his soul, would undoubtedly serve to contribute to the future King Louis IX's just and kind manner of rule over the people of France. His kingship was distinguished for his avid support for charity toward the poor and suffering, and his stern treatment of the Jews of France. In addition to his many virtues thus far presented, honesty and integrity characterized his leadership. He corrected and punished the guilty without prejudice and with a sincere desire that, in all things, justice and truth would prevail.

The mother of King Louis IX, Queen Blanche of Castile, was twice called upon to lead France during her son's reign—once when Louis was deemed too young to rule (1226–34), and again when Louis was off crusading (1248–52).

Historically, hypocrisy is a well-known vice among those who profess to be Christians, especially those of the upper classes. It is not infrequent that their external acts of piety leave one with the impression that they are good and, yet, their behavior toward their fellow men reveals something quite the opposite. This was not so with King Louis IX.

Faithful to his cultivated habit of prayer since childhood he attended official prayers at the church every day while king. He also frequented sermons with his children, not only for their edification but his, as well.[4] Additionally, he attended Mass twice a day. There are many occasions in his life in which this habit of devotion to divine service can be shown to influence his conduct.

One day, King Louis IX is said to have proposed a question to Lord John of Joinville, asking if he would prefer to be afflicted with leprosy or to commit a grave sin. Being unwilling to lie, Joinville admitted he would prefer to commit numerous grave faults rather than be afflicted with such a disease. The King replied:

> You talk like a hasty rattlepate, for there is no leprosy so foul as deadly sin, seeing that a soul in deadly sin is in the image of the Devil. And, truly, when a man dies, he is healed of the leprosy of the body, but when a man dies who has committed deadly sin, great fear must he need have lest such leprosy should endure so long as God shall be in Heaven.[5]

This serves to demonstrate that his detestation of wrongdoing is sincere and ardent, which may be further proven in the following story. Lord

John of Joinville relates an incident that he witnessed shortly before he and the king departed for the Crusades. Joinville came across three dead men. He learned that they were notorious robbers who had attacked a Catholic priest, and were brutally murdered by that same priest. When Louis had this priest presented in front of him, he declared the following: "Sir Clerk, your prowess has lost you your priesthood; and for your prowess I retain you in my pay, and you shall accompany me overseas. I deal thus with you, in order that my followers may see that I will not uphold them in any of their wickedness."[6]

Despite being of the same Catholic faith, Louis did not allow the guilty party's connections or status to influence his punishment.

Besides his confessors, Louis chose a few morally just people to earnestly and without hesitation entreat him to amend himself should they witness any fault in his behavior.

One of Louis IX's confessors, Geoffrey of Beaulieu, witnessed that the king was accustomed to receiving such corrections with great mildness and humility.[7]

The same confessor tells us that Louis, upon his return from the last Crusade in which he participated, decided to extend his inward humility to his outward apparel, wearing clothes that were dignified yet much less ornately detailed and costly. He was accustomed to donate portions of his more costly garments to the poor. Desiring that the poor should not lose any profit from his new, simpler style of dress, he ordered his almoner—an official distributor of alms—to supply the recipients with an amount of money equaling the difference between the more elaborate clothing and the simpler garb.[8]

The great affection and care that King Louis possessed for those dear to him were very great. Among those particularly dear to him were the poor and desolate.

With respect to his children, he was accustomed to ensuring that they attended religious services regularly, inculcating in them the morals that his mother had instilled in him in his youth. In the evenings, Louis would educate his children on the praiseworthy actions of just emperors and kings, desiring that they would imitate them. Endeavoring to dissuade his children from all manner of wickedness, especially his eldest, who would be his successor, Louis wisely taught them stories of prosperous men who lost their kingdoms through lewdness, greed and the violent, forceful theft of others' property.[9]

It was Louis' wish to ensure that the poor and unfortunate in his country were not deprived of any kindnesses or privileges given to those of his household. Every day wherever he was, he ensured that 120 poor people would be nourished with quality food in his own home, the King often being the one to serve them himself. He would then send them away with money to alleviate their poverty.

It was Louis' wish to ensure that the poor and misfortunate were not deprived of any privileges.

In addition to this, he generously gave copious amounts of financial support to all sorts of people and institutions including widows, the helpless elderly, poor married couples, poor women in childbirth, asylums and poor colleges. His love for integrity extended so far as to found and fund a community house that would provide all temporal necessities to women who had fallen into licentiousness due to extreme poverty. In founding such a house, it was also his intention to restore to their lives a sense of moral honor and justice. Such is the testimony of the Lord of Joinville.

There were some in Louis' family who would protest his exceedingly generous almsgiving. The following was his customary reply: "I would much rather be extravagant in alms, for the love of God, than in the pomp and vainglories of this world."[10] It must have been a great consolation for the people of France to know that their king preferred to give a munificent portion of his riches toward relieving the suffering of the afflicted, instead of the frivolous parties and lavish celebrations associated with so many other European monarchs of past ages.

Geoffrey of Beaulieu testifies to the same charity of King Louis toward the poor. In secret, the King would choose three impoverished men every week to wash, kiss their feet, give them money and serve them meals.[11] Needless to say, the charity of King Louis was quite authentic, seeing that he did not think it beneath his honor to act in such a manner.

King Louis IX considered it his duty to treat the Jews of France sternly. In 1244, it was made known to him by Pope Innocent IV that the Talmud (*The Teaching*) of the Jews contained blasphemies against Jesus and His Mother, as well as a rule of life that has as its end the abuse of Christians.

For instance, the Talmud refers to Jesus Christ as a fool, insane, a conjurer, a magician,[12] and as being buried in Hell.[13] The Jews in the Talmud refer to the Virgin Mary as a prostitute.[14] Among the wrongs against Christians (*Goi* or *Goyim*)[15] enumerated in the Talmud are the license to commit usury when dealing with Christians[16] —a crime which the King ordained to be condemned across France, applying to all of his subjects.[17] A Jew may also pretend to be a Christian in order to deceive the same, according to the Talmud.[18]

Further, a Jew may lie in order to condemn a Christian, as it states in *Babha Kama* (133a):

> Our teaching is as follows: When a Jew and a Goi come into court, absolve the Jew, if you can, according

to the laws of Israel. If the *Goi* wins, tell him that is what our laws require. If, however, the Jew can be absolved according to the gentile law, absolve him and say it is due to our laws. If this cannot be done, proceed callously against the Goi, as Rabbi Ischmael advises.[19]

In his letter to King Louis, Pope Innocent IV ordered him to have all copies of the Talmud in France burned, so as to eliminate their doctrines and to prevent the Jews from continuing in their wicked behavior.[20] Louis happily obeyed the order, and the books were successfully gathered under pain of death and burned.[21] Expressing how King Louis believed the Jews were to be dealt with most effectively, the Lord of Joinville relates that the former expressed it in this way: "No one ought to argue with them unless he be a very good scholar; but a layman, if he hear the Christian law defamed, should undertake its defense with the sword alone."[22]

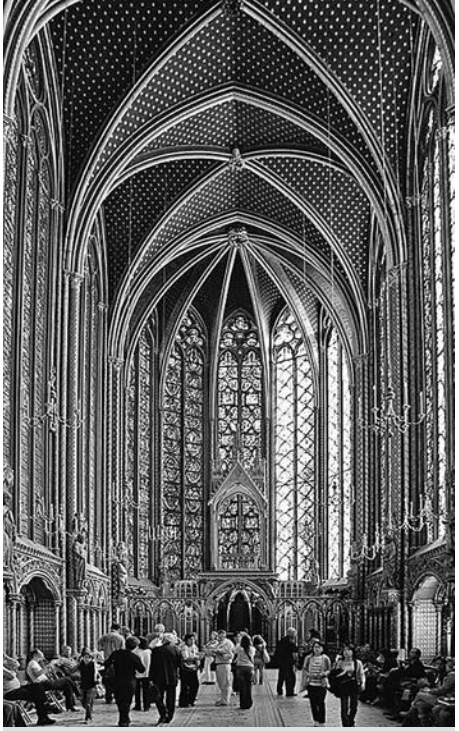
On his deathbed, King Louis IX wrote a letter of instruction to his firstborn son and successor Philip III, later known as Philip the Bold. This letter contained valuable instructions on how Philip could succeed as a monarch. Repeating his exhortations from Philip's childhood, King Louis urged the former to remain steadfast in his devotion to the divine services: "Hear divine service devoutly, with thy heart and with thy lips, especially at the mass when the Sacrament is performed."[23]

Again we hear the king's love for his subjects, especially the poor, in exhorting his son to the same:

> Let thy heart be gentle and compassionate towards the poor and mean and unhappy; and comfort and aid them in so far as thou art able. Uphold the good customs of thy kingdom, and put down the bad. Be not covetous towards thy people, nor take upon thee to levy imposts and tallages.[24]

The royal father emphasized in his last teachings that his bailiffs and provosts must be honest and genuinely

This depiction of Louis IX originally appeared in the illuminated manuscript known as *The Bible of Saint Louis*, circa 1230. Though not a complete "Bible," per se, it did offer paired parables from the Old and New Testaments, alongside images explaining the contemporary importance of the scenes portrayed. It is thus surmised that this manuscript may have been used to guide the young king in making compassionate, moral decisions. For 800 years, it has been kept in the Cathedral of Toledo. At the time, the French and Spanish royal houses were inextricably intertwined by marriage.



St. Louis Builds Sainte-Chapelle

In 1239, after years of negotiations, Louis IX acquired the Crown of Thorns from Emperor Baldwin II of Byzantium. By 1241, Louis had acquired 22 relics, including a highly coveted fragment of the True Cross. These acquisitions cost 135,000 *livres tournois*—half the annual income of the kingdom.* To house and protect these holy relics, Louis IX built a small cathedral (one might actually call it a massive reliquary box). His efforts resulted in the creation of Sainte-Chapelle ("Holy Chapel") on the Ile de la Cité sitting in the center of the Seine River in Paris. It is considered by many to be the epitome of High Gothic architecture (in the Rayonnant style), which is characterized by massive stained glass windows through which the maximum amount of sunlight could shine, filling the chapel with rainbow-colored light. It took centuries for European architects to figure out how to make the walls of cathedrals as thin as possible without them collapsing. Once this problem was solved, using external piers, groin vaulting and, in the case of larger cathedrals, flying buttresses, Gothic architects could then fill the walls with gorgeous stained glass windows, delicately carved colonnades, and ornately decorated ceilings. Above: the nave of Sainte-Chapelle.

*SOURCE: SAINTE-CHAPELLE.FR

without greed:

> Be diligent to have good provosts and good bailiffs, and frequently inquire into their behavior, and into the behavior of thy household, whether there be in them any vice or over-great covetousness, or falsehood, or trickery. Take care that the expenditure of thy household be moderate.[25]

The sentiments of one on his deathbed are said to be of the greatest sincerity. The pious monarch instructed his son during his life, and even upon his death, to follow the same directives Louis had during his own life. Such a powerful example given to his son during life, and reiterated at his death, would make a deep impression on any son.

Among his last words were ones concerned about the welfare of his people. Shortly before Louis drew his last breath, the Count of Alencon related to the Lord of Joinville that the following was Louis' ardent prayer: "May the Lord sanctify and watch over our people."[26] Thus in life and in death, did King Louis treasure his subjects. ❖

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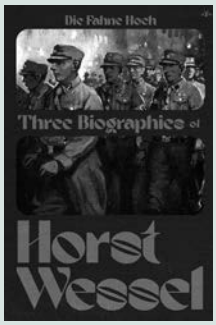

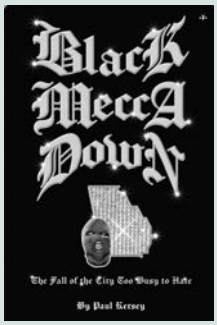

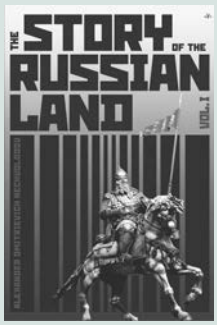

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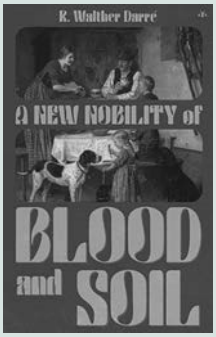

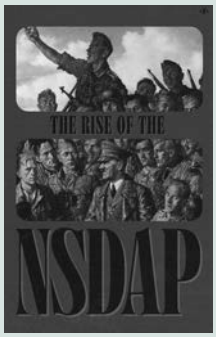

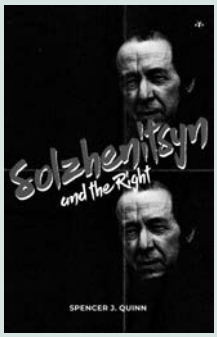

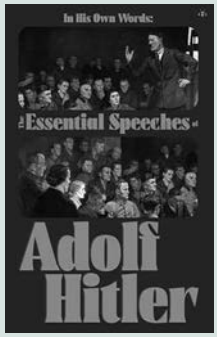

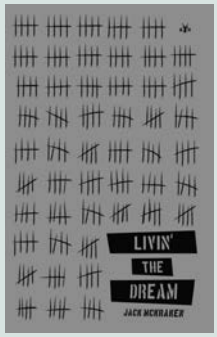

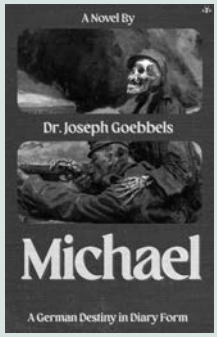

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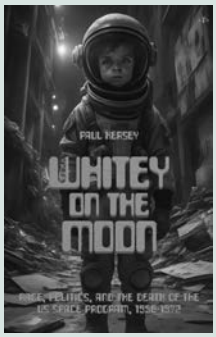

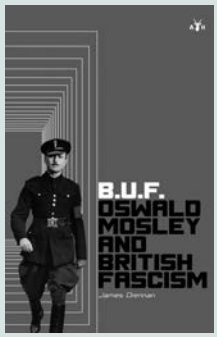

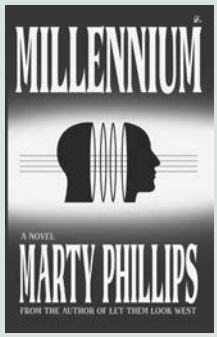

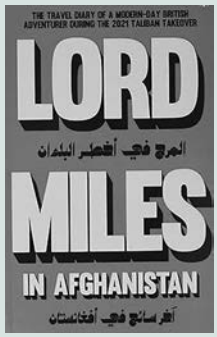

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ST. JOAN OF ARC

THE TRUE STORY OF AN EXCEPTIONAL WOMAN

This illustration by Albert Lynch, published in *Figaro Illustré* magazine in 1903, depicts an armored Joan of Arc holding a banner in front of Notre Dame Cathedral in Paris. According to tradition, one side of her banner read "Jhesus Maria" (Jesus Mary), while the other depicted Our Lady enthroned and the coat of arms of France. The banner also featured an image of Jesus holding the world and blessing a lily, with two angels kneeling beside Him. In Christianity, the lily represents resurrection, purity, hope and rebirth.

By Remi Tremblay

Apart from heads of state, few historical figures have garnered as much discussion and acclaim as Joan of Arc. Her extraordinary story, intimately intertwined with the conclusion of the Hundred Years' War, has been eloquently retold by prominent figures such as George Bernard Shaw and revered authors like Shakespeare. Whether Joan of Arc was divinely inspired or not remains a subject of interpretation; however, indisputable is her ability to instill fervor and unite the French troops and also the entire populace in support of the dispossessed King Charles VII.

Regardless of the veracity of her claims regarding the voices that guided her, Joan of Arc's quest and her very existence were undeniably extraordinary. In an era where women rarely led armies onto the battlefield, she stands as a unique and courageous figure who left an indelible mark on history.

A TORN EUROPE

To grasp the essence of her narrative, it is crucial to contextualize it within the tumultuous backdrop of her time. Much like the present day, Europe was fractured by internal conflicts. Christianity itself was divided, witnessing strife between the Teutonic Knights and Poles, the Hussite war unfolding in Germany, and perpetual conflicts between Venice and Genoa. Monarchy and traditions were being

openly contested by "free thinkers." Meanwhile, the English King harbored ambitions of extending his influence across Europe. With a thriving trade network, he aspired to unite three key capitals under his crown: London, Paris and Jerusalem.[1]

All of this was happening as the Muslim threat became increasingly omnipresent, both in Spain and in the East. Constantinople had not yet fallen, but it only had a few years left.

While the threat loomed in the East, the two most powerful nations of the time, France and England, found themselves locked in a bitter struggle throughout the Hundred Years' War.

France itself was divided, with some merchants siding with the English crown. Some bourgeois counties followed the lead of Philippe of Burgundy and joined the English party. France seemed to be in a lethargic state. Everything seemed to be lost. Nothing but a miracle could save France.

This painting by Jean-Jacques Scherrer (1855-1916) depicts a victorious Joan entering Orleans to the acclaim of the people, 1429.

A HUMBLE BEGINNING

Just as Christ was born in humble surroundings, Joan of Arc hailed from modest beginnings. Born on January 6, 1412,[2] in the small village of Domrémy, her parents were Jacques d'Arc and Isabelle Romée. They were not impoverished, as the family owned a house, and Jacques held the elevated position of a "plougher," surpassing a mere farm worker. Joan had three brothers and a sister, although little is known about the eldest, Jacquemin. Her two other brothers joined her in her quest, while her unfortunate sister perished while giving birth after Joan departed.

Her childhood was unremarkable, and she never acquired the skills of reading or writing, as her time was consumed by household chores and later fieldwork. Despite this, she became proficient in the art of prayer, dedicating much of her time to this spiritual practice.

THE VOICES

Around the age of 12 or 13, Joan experienced a pivotal moment in her life. The archangel St. Michael manifested before her, urging, "Joan, be virtuous and devoted, attend church regularly."[3]

She later recalled:

> When I was 13 years old, I began to hear a voice from God that has helped govern me. The first time I heard this voice, I was quite frightened. Then there came this voice about midday, in the summertime, in my father's garden. … After I heard this voice three times, I knew that it was the voice of an angel.
>
> This voice has always kept me well, and I have always understood it well. … It taught me to lead myself well, to attend church. She told me that I, Jeanne, had to come to France. …The voice told me that I would lift the siege placed on the city of Orleans.

From 1425 to 1428, the young girl encountered numerous such celestial visits. Joan said that St. Catherine and St. Marguerite also appeared to her, imparting valuable guidance on practicing a devout Catholic life. In 1429, a notable shift occurred in the messages she received. Her divine voices implored her to liberate Orleans from English domination. Her initial task was to reach Robert de Baudricourt, the captain of King Charles VII.

JOAN'S QUEST

Under the pretense of visiting relatives in Burey-en-Vaux, she made her way to the castle of Vaucouleurs, seeking an audience with the king. Initially met with mockery, she confided in a cousin about her mission, who then introduced her to a bewildered Baudricourt, who was unsure of how to proceed. On February 23, 1429, she embarked on her journey to Chinon, covering the distance in

11 days. During this time, news of her arrival spread rapidly. Upon reaching Chinon, she patiently awaited an audience with the king. This eventually took place after a brief delay.

However, the king had chosen to test the young woman and appeared in humble attire among other better-dressed lords. Joan, nevertheless, recognized him and respectfully addressed him as the legitimate heir. Initially denying his royal identity, he was met with Joan's confident assertion that he alone was the rightful heir to the throne. They engaged in a conversation about his impending coronation in Reims and the ongoing siege of Orleans.

To further validate her divine mission, she presented him with evidence that only he could affirm. Some have suggested that Joan spoke to him about a private prayer he had offered to God on November 1, 1428—a prayer he had never disclosed to anyone. However, the nature of Joan's revelation on that day remains unclear, but Charles himself was satisfied.

Still, if Charles was willing to trust the young shepherd, his decision had to be based on a more sound footing than that. After all, he was risking the destiny of his kingdom.

The king opted to bring Joan to Poitiers, where theologians would scrutinize her mission. Over the course of several days, they asked questions to ensure she was not being deceived by the Devil. In response to a Dominican who questioned why the French should engage in battle if God had already determined the outcome, she replied: "In the name of God, the men-at-arms will fight, and God will give Victory."

During the thorough interrogations, she delivered four prophecies:

- The expulsion of the English from France;
- The lifting of the siege of Orléans;
- The reconquest of Paris; and
- The return of the Duke of Orleans from England.

The theologians acknowledged that her mission and voices appeared credible. Subsequently, the king decided to place trust in her. Joan received a white suit of armor, two pennants, and the privilege of being accompanied by her two brothers, Pierre and Jean. She adopted a knight's appearance by cutting her hair short, a detail later held against her by accusers in a subsequent trial.

For her sword, she requested the one she claimed would be found in the Sainte-Catherine-de-Fierbois church. Her voices had guided her to believe that a sword was buried there, beside the altar. Following her instructions, priests excavated the sword, with five small crosses carved into it.

Joan aimed to have Charles VII crowned, but Reims was under the control of allies of the English.

Joan also insisted on having her own banner—a white flag adorned with lilies representing the French king. On one side, the Lord King held the world with two angels surrounding him. On the other was depicted a silver dove clutched a small banner reading "*De par le Roi du Ciel*" ("By the King of Heaven"). This flag became the rallying point for the French on the battlefield.

LEADING THE ARMY

Attributing the French defeats to sin, she urged soldiers to purify themselves and arranged open-air masses for the French warriors. On April 29, 1429, she initiated an assault on Orléans to break the siege. Despite being wounded by an arrow, she pressed on relentlessly through multiple waves of attacks until the French successfully breached the English encirclement and entered the city. On May 8, after a 209-day-long siege, victory was complete. The English troops fled.

Despite the jubilation, Joan prophesied at that moment that she had only one year left to live. Aware of this limited time, she cautioned the king to employ her talents judiciously.

As she led French forces, the legend of Joan spread nationally and internationally. Revered as a divine gift by the French, she was viewed as a diabolical figure by the English and their allies. Despite her devout Catholicism, charity to the poor, and frequent prayers, she had a taste for luxury, rich fabrics, pure-blood horses, and celebrations, a fact used against her in later accusations. Her speeches, while humble, did not shy away from the fame she achieved.

Focused on her primary goal, Joan aimed to have Charles VII crowned, but Reims was under the control of the Duke of Burgundy, an English ally. The army, reinforced by volunteers, marched toward Reims, encountering little resistance. On July 17, Bishop Regnault de Chartres officially crowned Charles VII in Reims.

From there, Joan continued her campaign, facing minimal opposition until Paris. Despite being wounded by a crossbow, she persisted until forced to retreat. The king's advisors grew wary, and a defeat in Paris led to doubts about Joan's infallibility. Despite her successes, the King demobilized part of the army, fueling skepticism.

CAPTURED AND TRIED

On April 15, 1430, in Melun, Joan allegedly learned through her voices that she would be taken prisoner before St. John the Baptist Day (June 23). Attempting to defend Compiegne, she was captured on May 24, left isolated when the city gates closed before she could enter. Taken prisoner, the English celebrated, while the French held religious ceremonies.

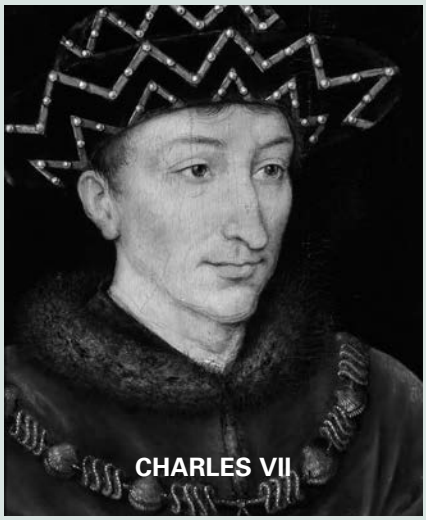
The French establishment could have negotiated her release, but the king abandoned her. Suggestions of exchanging her for renowned English

The Roots of the Hundred Years' War

The roots of the first Hundred Years' War can be traced back to the Norman conquest of England in 1066. By tradition, the Normans were vassals of the king of France, establishing the expectation that the English king should be a vassal of the French king. Tensions heightened when Eleanor of Aquitaine married Henry Plantagenet (Henry II), consolidating their possessions and governing a territory that encompassed Great Britain and parts of continental Europe, including regions in modern-day France.

Strain between the two crowns intensified, and, upon the death of Henry II's son Richard Lionheart, French King Philippe Auguste seized English continental possessions, leading to various conflicts between the two kingdoms.

Louis IX eventually resolved the conflict by allocating contested territories to Henry III, who reciprocated by ceding some disputed counties. However, tensions resurfaced under Philippe IV (known as "le Bel"), particularly concerning Guyenne. The real complications arose when Philippe's three sons, who successively reigned over the kingdom, failed to produce a male heir to continue the dynasty.


CHARLES VII

With no male heir in Philippe's lineage, Edward III, son of Philippe le Bel's daughter Isabelle and the king of England, emerged as the only candidate. An assembly of barons, however, chose to support Philippe Valois, son of Philippe le Bel's brother Charles Valois. Philippe Valois provocatively targeted Edward III, sparking hostilities that escalated into a full-scale war. France and England then became embroiled in a prolonged conflict marked by internal strife, with nobles who opposed the crown seeking external alliances, even betraying their own people.

One notable ally of the English crown was Charles VI, considered mad, who declared that, after his reign, the king of England would legally become the king of France. Charles VII, the son of the king, resisted this betrayal and rallied troops against the English and their French collaborators. In seeking support in his effort to reclaim France, Charles VII found a valuable ally in the Scottish Stuart dynasty.

Despite English Regent Jean de Bedford leading the invasion and the siege of Orléans, it was during this turbulent period of the Hundred Years' War that the epic tale of Joan of Arc unfolded. ❖

Capt. Talbot were dismissed. Sent to the castle of Beaulieu, she tried to escape, leading to her transfer to Beaurevoir. There, Joan was sold to the English for 10,000 pounds.

Held in Rouen in a cage, bound by hands, feet and neck, she was transferred to Paris, a city controlled by the English. The English then sought to try Joan for heresy in an effort to discredit Charles VII. Pierre Cauchon, bishop of Beauvais, along with collaborators of the English at the University of Paris, agreed to host the trial, scheduled to start on January 9. There would be two judges, Bishop Cauchon and Jean Lemaitre from the Inquisition, and an unprecedented 100 advisors, including several English ones.

The challenge in studying this trial lies in the fact that it was initially transcribed in French and promptly translated into Latin by Thomas de Courcelles, whose clear bias against Joan is evident. Despite this, it remains, along with the trial transcript from the rehabilitation proceedings of 1456, one of the few direct sources we have about the French heroine.

Accusers sought to demonstrate that Joan was, knowingly or not, influenced by the Devil. Her entire life, including her childhood in Domrémy, was scrutinized with numerous intricate questions. Remarkably, the young and uneducated Joan swiftly responded to her accusers, refusing to bow before Cauchon and insisting that her voices were better equipped to defend her and her message than any lawyer. In the face of her tormentors, she displayed quick-wittedness and used irony to ridicule them. For many, her trial became a testament not only to her sanctity but also to her exceptional intellect, inspiring renowned author Robert Brasillach to dedicate a play to her trial.

Despite successfully countering most charges, the question of her male attire remained held against her. Joan also made prophecies that did not materialize. This included her claim that France would be liberated within seven years. In truth, Charles VII reclaimed Paris just five years later.

The interrogation concluded on March 17, and, 10 days later, the official charges were presented, marking the beginning of the actual trial. Despite her requests, Joan was denied the opportunity to attend Mass, even

Joan of Arc Listening to the Voices, a painting by Eugène Thirion (1876), is housed in the Chautou Church of Notre Dame, Yvelines, northern France. The portrait depicts Joan in bewilderment after allegedly receiving a message in her father's garden from a voice she attributed to St. Michael. Later, the voices—said to include those of St. Margaret and St. Catherine—told her to seek out the Dauphin (Charles, the heir apparent to the French throne and the future Charles VII), and to tell him that it would be she who would lead his troops to victory over invading English forces. Her ultimate goal was to have Charles crowned king of France. Joan was later captured by English forces, convicted of heresy, and burned at the stake at age 19, May 30, 1431 in Rouen. In 1920, Joan was canonized by Pope Benedict XV.

during Easter.

On the day of her sentencing, Joan discovered that she would be burned at the stake. In panic, she wavered, but the judges offered to spare her life if she signed a prewritten admission of wrongdoing and resumed dressing as a woman. Hastily agreeing, she signed the statement with a simple X before returning to the English jail.

Accounts of her captivity vary among historians, with some suggesting the English forced her to wear men's clothing to reinforce her lack of remorse, while others propose she chose to don the attire herself, conveniently left nearby. The next day, she appeared before the judges once again dressed as a man, sealing her fate.

ENTERING ETERNITY

Ordered to be burned alive on the Old Market Square in Rouen, Joan was granted the opportunity to have communion, implying that Cauchon did not view her as a heretic. Tied to a post with a hat bearing the words "heretic, relapse, apostate, idol-worshipper," the parallel with the crucifixion of Christ is poignant. As the flames engulfed her, she prayed to Jesus and St. Michael, forgiving her tormentors and seeking forgiveness for any wrongs she may have committed. The executioner, complying with an English request, ensured she would die from burns, not suffocation, adding little wood to ensure nothing but ashes remained.

Later, it was reported that her heart had not burned, and an English soldier claimed to have seen a dove emerging from her burning body. Upon hearing this, a secretary of the king of England lamented, "We are lost! We have burnt a Saint." Even the priests who had condemned her were said to have shed tears during the execution.

In 1450, when Charles VII finally captured Rouen, he called for a reexamination of Joan's trial. The pope agreed and, on July 7, 1456, an official verdict in Rouen declared Joan innocent. However, regarding the truth of the voices she claimed to have heard, the judges abstained from giving a judgment. This marked the beginning of her rehabilitation within the Catholic Church. On January 27, 1894, Pope Leo XIII declared Joan a "true servant of God," emphasizing that she was chosen by God

to "reclaim the freedom and glory of the religion whose interests were threatened."

On January 6, 1904, Pius X proclaimed her a model of virtue. Finally, on May 16, 1920, Joan was canonized as a saint by Benedict XV, following the confirmation of miracles attributed to prayers directed to her.

Monsignor John Wright elaborated on Joan's mission, asserting that it extended beyond France:

> Every nation needs to rediscover the sense of loyalty as illustrated by Joan of Arc—loyalty to ideas rather than ideologies, and to the supreme ideal rather than deceptive causes.

Contrary to misconceptions, Joan was not anti-English. Her mission was aimed at liberating French territory from foreign occupation, not ensuring total victory over England. She explicitly stated, "I have come to drive the enemy out of all France." Hence, the moral essence of her teachings was not against the English but, rather, in favor of the well-being of all within their homeland. This is why nationalists revere her as a heroine. ❖

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ENDNOTES:

1. Vinion, p. 41.
2. That date was sometimes contested by her opponents who wanted to demonstrate she was older than claimed.
3. Chossegros, p. 4.

Rémi Tremblay is the editor of the French-Canadian magazine *Le Harfang* as well as the author of *Le Canada français, de Jacques Cartier au genocide tranquille.* He is also the author of a marvelous book on the plight of the Acadians: *Les Acadiens: du Grand Dérangement au Grand Remplacement.* In addition, Tremblay is a popular freelance journalist for European and North American media outlets.

The Maid of Orléans: A Celebrated Folk Hero

A revered figure, Joan of Arc quickly became a celebrated hero in Orleans, with May 8 marked as a day to honor her for liberating the city, an extraordinary tradition lasting 600 years—only interrupted by significant historical events such as the French Revolution, the two world wars and, more recently, the Covid pandemic, as noted by Olivier Bouzy, a historian of medieval studies and scientific director of the Jeanne d'Arc Center in Orleans.

Earliest extant representation of Joan of Arc is shown in an illustration by Clément de Fauquembergue, 1429.

During the 19th century, Joan evolved into a symbol of patriotism and hope, particularly amid the tensions between France and Germany. Political movements also found a stake in her legacy, with the left viewing her as a commoner persecuted by the Catholic Church and abandoned by the king, while the right embraced her as a saint and defender of the monarchy.

Unsuccessfully, Joseph Fabre, a radical deputy from Aveyron and future author of the *Procès en réhabilitation de Jeanne d'Arc* ("The Rehabilitation Trial of Joan of Arc") tried in 1884 and 10 years later to make Joan of Arc's feast day the feast of "popular patriotism." In 1914, nationalist Maurice Barrès succeeded in promoting Joan of Arc as a national hero in the context of World War I, a position finally confirmed by the French Republic in 1920.

In the early 20th century, Charles Maurras's Action Francaise took a prominent role in shaping Joan's memory, organizing annual patriotic marches in her honor and casting her as a nationalist icon in the public consciousness. The Patron Saint of France enjoyed renewed fame.

A surprising turn occurred in 1980 when Joan of Arc became an unexpected presidential candidate. Jean-Marie Le Pen, former leader of the National Front (NF), unable to meet the candidacy requirements, urged his supporters to write in Joan of Arc on the ballots.[1] The NF had previously joined the annual monarchist procession for Joan of Arc, starting in 1987. In 1988, amidst election rounds, the NF initiated celebrations for Joan on May 1, creating two distinct commemorations for the saint. In May 2023, French President Emmanuel Macron prohibited all demonstrations in her honor, aiming to counter the ascent of the populist right. ❖

ENDNOTE:

1. Write-in ballots are not taken into consideration in France. Therefore, it was a symbolic way to protest the absence of Le Pen on the ballot.

William of Norwich & the 'Blood Libel'

In the Middle Ages, many Christians were convinced that Jews were engaged in heinous acts of ritual human sacrifice, referred to as "the blood libel." The first accusation of the blood libel occurred when a small boy was found dead in the woods of Norwich, England, in 1144, allegedly with signs of ritual torture upon his corpse. But was there really any solid evidence to pin the crime on local Jews? Almost all of what we know about this case comes from Thomas of Monmouth, a Benedictine monk who investigated the incendiary case.

By Mike Mains

William of Norwich was a 12-year-old boy who was brutally murdered on March 22, 1144, the Wednesday before Easter. No one was ever arrested or prosecuted for William's murder, and his death has been a source of controversy for centuries. What really happened?

We find some answers in *The Life & Miracles of St. William of Norwich*, the full text of a 12th-century Latin manuscript by Thomas of Monmouth, a Benedictine monk who arrived in Norwich in 1149, five years after William's murder. Upon arriving, he began his own intensive investigation into the crime. That investigation lasted more than 20 years.

Thomas questioned and spoke with people familiar with the event, including many who knew William personally, including William's own mother and brother. His manuscript is a meticulously researched document of historical facts. The first third of the book deals with William's murder. The remainder of the book goes into great detail in describing numerous miracles attributed to the intercession of the martyr William.

A medieval illustration shows William being stabbed with a knife in imitation of the wounds Christ received when a Roman soldier pierced his side with a lance to make sure he had expired. If Jews were not responsible for the torture and murder of William, then there was a murderous psychopath loose in Norwich at the time.

It must be noted that the Priory at Norwich commissioned Thomas not only to investigate the murder but to verify, as best as possible, the spate of miracles said to have occurred in Norwich after William's gruesome death. Thus, the Catholic Church did have a motive for a "favorable" conclusion of the matter.

At the time, the priory had taken possession of William's remains. Should the priory be able to prove William was a saint and see him canonized, the priory stood to gain much financially. The possession of relics, and the money to be made from pilgrims visiting a saint's shrine, would mean prestige and profit for the priory.

So, when investigating this case today, one must grapple with that fact and that the crime occurred more than 1,000 years ago. Thus, the best way to analyze the facts we have from Thomas's account is to take a page from the book of famed mythical detective Sherlock Holmes.

Holmes is a fictional character, to be sure, but he was based on a

real person, a surgeon named Dr. Joseph Bell. Author Arthur Conan Doyle studied under Bell, and many of Doyle's fictional detective's deductions and declarations came straight from Bell. This includes a quote from *The Hound of the Baskervilles*: "We are coming now into the region where we balance probabilities and choose the most likely."

In reviewing Thomas's detailed accounts, we will apply the same rationale that Holmes and Bell expounded. We need to "balance probabilities and choose the most likely" as to who or whom actually murdered young William. In doing so, we will be doing the work that the sheriff of Norwich refused to do at the time.

THE TESTIMONY

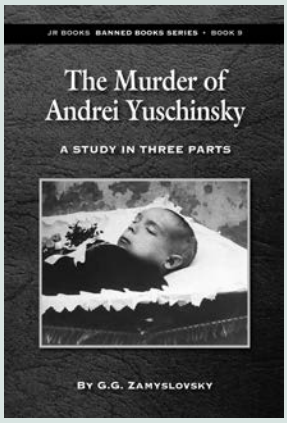
William was last seen alive on Tuesday, March 21, 1144, when his cousin spotted him being led by a stranger into the home of a Jewish man named Eleazar. From that point on, the boy was never seen again.

Three days later, on Good Friday, March 24, Aelward Ded, one of the most eminent and wealthiest citizens of Norwich, was traveling in an area called Thorpe Wood and spotted Eleazar and another man on horseback. Eleazar had a large sack tied over his horse's neck.

Aelward asked the men what they were doing so far from home, and he touched the sack that Eleazar had tied over his horse. To his surprise, the sack felt like a human body. Eleazar and his friend then took off in a fearful gallop and disappeared into the thick of the woods.

That evening, a fiery light blazed in the sky above the woods. This was seen by numerous witnesses. In the morning, a nun named Lesarda, disturbed by the strange light of the night before—which she took as a sign from heaven—went into the woods to investigate. A man named Henry de Sprowston did the same. They

The website of the Holocaust Memorial Museum in Washington, D.C. tells us: "The first case of the blood libel in Europe in the Middle Ages was that of William of Norwich in 1144. The Jews of Norwich, England were charged with ritual murder after the body of a young boy was discovered stabbed to death in the woods. In this case, the Jews of Norwich were alleged to have 'bought a Christian child before Easter and tortured him with all the tortures wherewith our Lord was tortured, and, on Long Friday, hanged him on a rood [crucifix] in hatred of our Lord'. Subsequent cases were recorded in: Gloucester, England (1168); Blois, France (1171); Saragossa, Spain (1182); Bristol, England (1183); Fulda, Germany (1235); Lincoln, England (1255); and Munich, Germany (1286). Medieval poet Geoffrey Chaucer's 'The Prioress's Tale' (in *The Canterbury Tales*) also invokes the blood libel motif, describing Jews as aroused by satanic urges to murder Christian children." The stained glass image above is of St. William, located in St. Edmund's Church in Fritton near Great Yarmouth, in Norfolk County, England.



The Murder of Andrei Yushchinsky

A Study in Three Parts

Shortly before World War I, the Russian Empire was shaken by the bestial murder of Andrei Yushchinsky, a 13-year-old boy whose exsanguinated body, bearing all the traces of ritual murder, was found in March 1911 on the outskirts of Kiev. The ensuing trial, held in the autumn of 1913, attracted wide attention across Europe—and even the United States. A Jew named Mendel Beilis was the ony defendant. Although he was eventually acquitted by the jury, yet the same verdict also insisted it was a ritual murder, one committed in a Jewish brick factory. This book was written by G.G. Zamyslovsky, a member of the Russian State Duma. In addition to the description of Yushchinsky's murder, it contains much valuable information, including a detailed account of two famous ritual murder trials that took place in Russia in the 19th century. Also included in the book is the expert opinion of Roman Catholic Priest I.B. Pranaitis, a high authority on the Talmud. He was fully convinced that Jewish ritual murders were real and had been practiced for many centuries.

The Murder of Andrei Yushchinsky (softcover, 486 pages, indexed, **$35** plus $5 S&H inside the U.S.) can be ordered from from TBR Book Club, P.O. Box 550, White Plains, MD 20695. Call 1-877-773-9077 toll free to charge, Mon.-Thu. 9-5 ET. Purchase also at BarnesReview.com.

each discovered William's body.

The young boy had been murdered with unusual cruelty. An instrument of torture called a teazle was fixed to his mouth. His body appeared to have been plunged into boiling water. He was riddled with numerous stab wounds, including a deep stab wound on his left side that reached almost to his heart. The boy's left hand and left foot were pierced with nails, and his head was shaved and punctured by numerous thorns, many of them still embedded in his skull. Based on the wounds and the timing of the death, which occurred only days before Easter, it appeared that William had been the victim of a ritual murder performed in mockery of the Crucifixion of Jesus.

Word of the murder spread like wildfire through the town and "struck the heart of all who heard it with exceeding horror." When William's mother heard of her son's death, she "swooned away as if she were dead." Upon recovering, she ran "weeping and wailing through the streets like a mad woman."

Aelward Ded was summoned by Sheriff John and forced to take an oath not to reveal that he'd seen Eleazar on horseback, carrying what appeared to be a body hidden inside a sack near the same woods where William's body was found.

Despite that, local priest Godwin Sturt publicly accused Eleazar and other local French-speaking Jews of William's murder and called for justice. Parish Bishop Eborard agreed and, by his order, the dean of Norwich summoned Eleazar and several other men to appear the following day. Instead, Eleazar and his companions went to Sheriff John, who promised to protect them. He offered them refuge in the local castle and told them not to answer any legal summons.

The situation devolved into a standoff. Bishop Eborard, the citizens of Norwich and the local priest demanded justice. Eleazar and his Jewish friends remained safely behind the castle walls and refused to answer the summons, fearing they might be convicted of the heinous crime.

Meanwhile, Bishop Eborard decided to have William's body moved from the woods where it was buried to the local church for a ceremony, followed by burial in the Monks' Cemetery. On April 24, 1144, "The mass of requiem was solemnly sung by the monks, and the whole church was filled from end to end with the crowds of citizens."

To their astonishment, when the body of the young martyr was brought in, it was said to be incorrupt, according to witnesses.

As Thomas recounts:

> For though 32 days had passed since his death, he was found to be unchanged and without corruption in any part. For, while under the hands of those that lifted him, he was so supple in his fingers, arms and other limbs that you would have judged him to be sleeping rather than dead.

A WITNESS TO MURDER

An eyewitness to William's murder eventually came forward, a Christian maid who worked for Eleazar. She testified that, on March 22, the day of William's death, she saw the boy fastened to a post in Eleazar's house while he was being tortured by Eleazar and several other men.

The maid then insisted she had been ordered to bring them a pot of boiling water to pour over the many streams of blood running down William's body. In addition to that, William's older brother Robert said he was offered money by the men accused of William's murder to stay quiet and not push for an investigation.

Still, no one was arrested for the murder of William. Thomas writes that Sheriff John was bribed with 100 marks, a sizable sum in those days, to protect Eleazar and his accomplices and to prevent prosecution of the case.

DIVINE JUSTICE

While the murder of William of Norwich remained "unsolved," a violent death did befall the prime suspect, as Eleazar was himself murdered a

short time later. Like William, his body was left in the woods by the killer, and no one was ever convicted of the crime. It is unknown if he was killed by a co-conspirator or a local denizen looking for vengeance.

In another act of apparent divine justice, the duplicitous Sheriff John "began to suffer from internal hemorrhage and, although he felt the wrath of God manifestly upon him, he was still wholly hardened and would not yet repent." He died a short time later.

It appears convincing, based on all available evidence—and there is more evidence in Thomas's manuscript than space will allow me to discuss here—that William of Norwich was killed by Eleazar and an unknown number of accomplices in an act of ritual murder, Jewish or otherwise.

That fact is corroborated by Theobold, a Jew who converted to Christianity and became a monk:

> [He confessed], in the ancient writings of his fathers, it was written that the Jews, without the shedding of human blood, could neither obtain their freedom, nor could they ever return to their fatherland. Hence it was laid down by them in ancient times that every year they must sacrifice a Christian in some part of the world to the Most High God in scorn and contempt of Christ. (See pp. 59–60.)

According to Theobold, lots were cast, and it was decided that the sacrifice for the year 1144 would take place in Norwich, and that "all the synagogues in England signified, by letter or message, their consent that the wickedness should be carried out."

Theobold said in his own words:

> I was at that time in Cambridge, a Jew among Jews, and the commission of the crime was no secret to me. But, in the process of time, as I became acquainted with the glorious display of miracles which the divine power carried out through the merits of the blessed martyr William, I became much afraid, and following the dictates of my conscience, I forsook Judaism, and turned to the Christian faith.

A PUZZLING CASE

The allegation that William of Norwich was ritually murdered has been handed down for the past 1,000 years, based on Thomas of Monmouth's manuscript. Unfortunately, there is no other evidence besides his allegations to prove the case one way or another. It is one of the most puzzling cases of history, which is now unlikely to ever be fully solved.

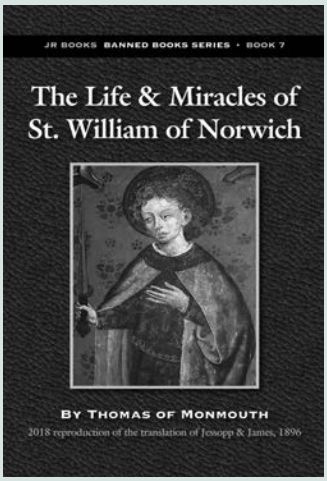
MIRACLES UNCEASING

The remainder of Thomas's book contains testimony after testimony of healing miracles that occurred in Norwich which Catholic authorities insist are due to the intercession of the Martyr William. The list of ailments miraculously healed is simply incredible to behold: toothaches, joint pain, headaches, deafness, poor vision, ulcers, dysentery, heart disease, fevers, dropsy, insomnia, madness, restoration of sight to a blind man, recovery of a young boy on the brink of death, deformed cripples unable to walk completely cured, and so on.

It is also claimed spiritual healing took place. So many people were said to have recovered from incurable illnesses that this led to many conversions and acts of repentance.

The Catholic Church has canonized many martyrs as saints with substantially less evidence of miracles than have been claimed for William of Norwich. However, the controversy over his death has so far prevented the Church from canonizing the young English boy. ❖

Mike Mains is an independent researcher and author of a number of books, including *The Impostor Sister Lucy: The True Story of Our Lady of Fatima*, a detailed examination of how and why the Vatican replaced the real Sister Lucy of Fatima with an impostor, and *How to Go to Heaven: Your Foolproof Step-By-Step Plan to Achieve Eternal Salvation*. He focuses primarily on the hidden and suppressed history of America and the Catholic church and the sinister forces controlling Hollywood.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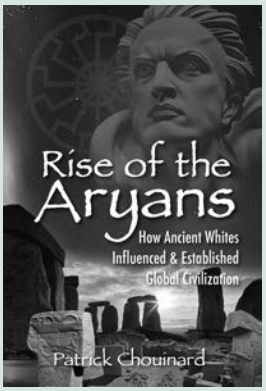
The Life & Miracles of St. William of Norwich
By Thomas of Monmouth
2018 reproduction of the translation of Jessopp & James, 1896

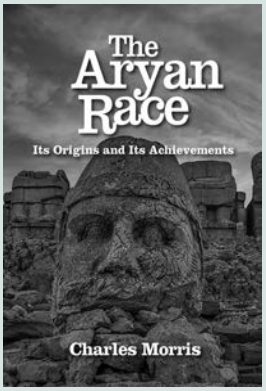
The Life and Miracles of St. William of Norwich

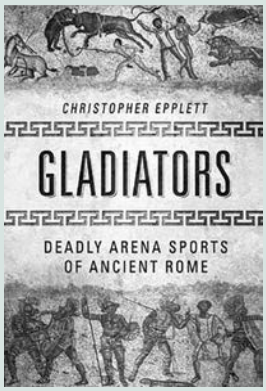
By Thomas of Monmouth

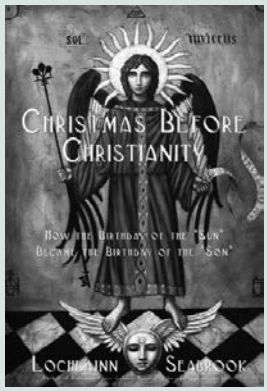
Was an innocent boy in 12th-century England brutally murdered by Jewish fanatics? This book is the full manuscript of Benedictine monk Thomas of Monmouth who, in A.D. 1173, chronicled the murder of William of Norwich. Thomas claimed William, a 12-year-old tanner's apprentice, had been ritually murdered by Jews in contempt of the Christian faith. It's the first such account, specifically that of Jewish ritual murder of a child, in the historical record. Let each reader decide based on all the available evidence. This edition is complete and unabridged as translated by Cambridge academicians Jessopp & James in 1896, and includes a restored page.

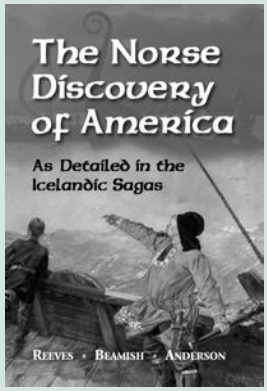
The Life & Miracles of St. William of Norwich (softcover, 170 pages, indexed, **$20** plus $5 S&H inside the U.S.) can be ordered from from TBR Book Club, P.O. Box 550, White Plains, MD 20695. Call TBR toll free at 1-877-773-9077 to charge, Mon.-Thu. 8-4 ET. You may also purchase online at BarnesReview.com.











Uncensored European History

Rise of the Aryans

Subtitle: *How Ancient Whites Influenced & Established Global Civilization*. All across the world are mysterious and ancient stone structures demonstrating not only advanced building techniques but also an incredibly sophisticated knowledge of archeoastronomy. From Easter Island to the mountain peaks of the Andes, from the British Isles and the Mediterranean to the steppes of Eurasia, from the arid deserts of western China to the Mississippi Valley, some advanced culture was erecting megalithic structures that baffle scientists and archeologists even today. Who built them and why? Was there a mother culture? Softcover, 314 pages, #834, **$25**.

The Aryan Race: Its Origins and Its Achievements

A beautifully written cultural history of the Indo-European peoples. The author, a classical scholar, defines "Aryan" as a "linguistic race" spanning the areas occupied by the great Indo-European invasion, reaching from India to Ireland, and proceeds to analyze all aspects of the cultures across this vast region. Along the way, he proves that the broad family of Indo-European language speakers had a common origin at some distant point in the past. It includes an overview of the development of ancient Indo-European households, farming arrangements, legal systems, culture, religion, language and political development. Read of the tales from the Rig-Vedas, their similarity to Greek and Roman myths, and the parallels with the Norse Eddas. It is a treasure trove of facts and myths that reflects the genius of the Indo-Europeans. Softcover, 252 pages, #829, **$25**.

Gladiators: Deadly Arena Sports of Rome

By Dr. Christopher Epplett. Most books written on arena spectacles in ancient Rome neglect the *venationes* (beast hunts) despite the fact that these hunts of lions, tigers, elephants, bears, rhinos and more were as popular as spectacles and endured over a longer period. Gives a full and detailed treatment of both types of spectacles—man vs. man and man vs. beast. Details the training, equipment and fighting styles used by different combatants, with particular attention paid to the procuring of wild animals. Hardback, 216 pages, #860, **$24**.

The Norse Discovery of America as Detailed in the Icelandic Sagas

The Norse exploration of North America remains one of the lesser-known episodes of American history, despite its archeological proofs. One of the sources for these early transatlantic voyages are the Icelandic sagas. Translated from the original Icelandic, the sagas show there were numerous Norse voyages of exploration—and settlements—in America 500 years before Columbus. This work also reveals that Columbus was aware of these ventures and that this knowledge provided important sailing information. Completely reset, all original illustrations and the complete text. Softcover, 294 pages, #830, **$30**.

Christmas Before Christianity

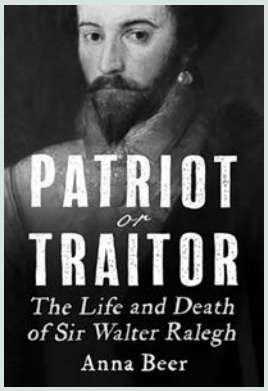
Subtitle: *How the Birthday of the Sun Became the Birthday of the Son*. Lochlainn Seabrook explores the pre-Christian foundations of humanity's most popular holiday, including the many pagan gods, goddesses, myths, rituals, legends, ceremonies, customs and beliefs that contributed to its creation and development. Special emphasis is placed on ancient Egypt, where many modern Christmas traditions can be traced. From the Nativity to the traditions of Christmas celebrations, ancient pagan symbolism permeates the Christian tradition and His birthday celebration. Even Santa Claus and Father Christmas were from pagan ideas. Softcover, 300 pages, #773, **$22**.

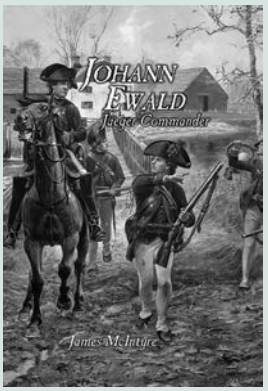
Patriot or Traitor: The Life and Death of Sir Walter Ralegh

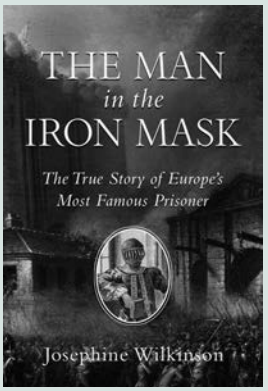
Sir Walter Ralegh—heroic, courageous, gifted, grasping, a poet, politician and spy, an explorer, dreamer and schemer, an iconic Renaissance man—lived an amazing life. The fifth son of a Devonshire gentleman, he rose to become Queen Elizabeth's favorite—only to be charged with treason by her successor. Less than a year after the death of Elizabeth I, Ralegh was in the Tower of London, watching as the scene was set for his own execution. *Patriot or Traitor* tells the dramatic story of his rise and fall. Finally, here is a fresh perspective on one of the most colorful and controversial characters of the Tudor and Stuart age. Historian Anna Beer brings Ralegh to life as never before with colorful detail and astute interpretation as we follow Ralegh's dramatic rise and fall. Softcover, 336 pages, #946, **$18**.

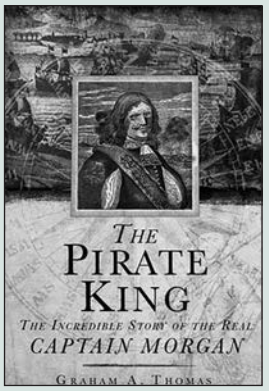
Johann Ewald: Jäeger Commander

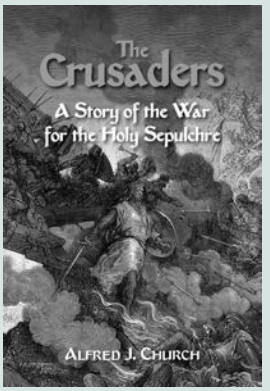
Johann Ewald began as a commoner in the Holy Roman Empire. As a soldier, he fought in all of the great conflicts of the latter 18th century, and he keenly recorded his observations of both the people he met and places he encountered. Ewald stood as one of the most accomplished practitioners of irregular warfare in his era. Beginning his military career in the Seven Years' War, and continuing through the American Revolution and the Napoleonic Wars, he amassed a vast wealth of experience leading troops in the art of *petite guerre*. He later wrote several works based on his experiences and one of these was read by Frederick the











Great. Among all but a small group of dedicated scholars of the American Revolution, however, Ewald has vanished into obscurity. There are no other English-language biographies of Ewald, and James McIntyre's biography of him focuses on the conduct of irregular operations: raids, ambushes and the like. Softcover, 400 pages, #954, **$19**.

The Man in the Iron Mask: The True Story of Europe's Most Famous Prisoner

By Josephine Wilkinson. It is easy to forget that this story, made famous by Alexandre Dumas, is that of a real person, Eustache Dauger, who spent more than 30 years in the prison system of Louis XIV's France—never to be freed. This narrative brings to life the true story of this mysterious man and follows his journey through four prisons and across decades of time. It introduces the reader to those with whom he shared his imprisonment and those who decided his tragic fate—and why they saw him as such a threat. Wilkinson reveals one of the most enduring mysteries of Louis XIV's reign and, using contemporary documents, this book shows what life was really like for state prisoners in 17th-century France, why this mysterious man was arrested and more! Hardback, 352 pages, #945, **$29**.

The Pirate King: The Incredible Story of the Real Captain Morgan

Graham A. Thomas presents the compelling true story of a Welshman who became one of the most ruthless buccaneers of the golden age of piracy. The inspiration for dozens of fictionalized pirates, Capt. Sir Henry Morgan was matchless among pirates and privateers. Unlike most of his contemporaries, he was not hunted down and killed or captured by the authorities. Instead he was considered a hero in England and given a knighthood and eventually made governor of Jamaica. The author reveals a complex and intriguing character—an exceptional military leader whose prime motivation was to amass as much wealth as he could by sacking and plundering settlements, towns, and cities up and down the Spanish Main. Softcover, 264 pages, #894, **$16**.

Theodoric the Great: The Barbarian Champion of Civilization

After invading Italy and forcing fellow "barbarian" Odoacer into Ravenna and obtaining his surrender, Theodoric slew Odoacer at a banquet. Theodoric immediately began restoring ancient monuments in Rome, including the Colosseum. He also built an impressive palace and had a massive mausoleum constructed. He directed the decoration of Saint Apollinaire, among other building projects that transformed Ravenna into a great capital city. Under his rule, Ravenna flourished. Thomas Hodgkin recounts Theodoric's great accomplishments, but also the unraveling of his empire. Softcover, 442 pages, 32 illustrations, indexed, #953, **$25.**

The Cid Campeador and the Waning of the Crescent in the West

By Henry Butler Clarke. Written in 1897, here is the story of Rodrigo Díaz de Vivar (c. 1043-1099), a Castilian nobleman and military leader in medieval Spain. The Moors called him El Cid. The Christians called him *El Campeador*. Here is the Cid's story—and that of Spain—from the Muslim conquest to the time of the Cid himself, until his death in A.D. 1099. Chapters cover the Saracen conquest, the ancestry of the Cid, his legendary accomplishment, the reign of Don Sancho, the banishment of the Cid, his exile, the conquests of the Saracen princes, conquests in Andalusia, the unification of Spanish forces, the revolution at Valencia, the Cid's victory, the last battle, his death. Appendices: Combats between noblemen; Laws of banishment; and the ritualistic controversy. Softcover 382 pages, 20 illustrations, #820, **$25.**

The Crusaders: The War for the Holy Sepulchre

By Alfred J. Church. The Crusades were not "bald Christian aggressions against the Muslims." Here is a wonderful retelling of the stories of the First, Third and Eighth Crusades, narrated by a fictional "wandering Jew" (cursed to live until the Second Coming of Christ). The author explains how the Islamic military conquest of huge areas of the Byzantine empire sparked off the call to crusade, and then weaves the story of some of the most famous characters and events of the Crusades. From the dizzying successes of the First Crusade to the recapture of Jerusalem by the Muslims, the reader will meet Richard Lionheart, Duke Godfrey, Saladin, King Louis of France and others. The reader also discovers the full tragedy of the ill-fated "Children's Crusade" and more. Softcover, 175 pages, #746, **$20**.

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MARCH OF THE TITANS

The European Nation States, from the Atlantic to the Urals—Part 1: Iceland to Germany

A REVIEW OF VOLUME II, PART 1 OF *MARCH OF THE TITANS: THE PROMETHEUS EDITION*

By Marc Roland

The recently released, first installment of Arthur Kemp's *March of the Titans: The Complete History of the White Race*, was a hard act to follow. But no less monumental is Volume II: *The European Nation States from the Atlantic to the Urals, Part One: Iceland to Germany*. Gorgeous photography, high production values, and the elegant, if succinct, deeply researched chapters are all on par with the scope and magnificence of the subject.

The shared Aryan origins of each nation are described, followed by their early struggles for survival, rise to greatness and current level of their racial health, which varies considerably from one Western European country to the next. While the Nordic character of Iceland's resident population is still intact, "as early as 2010, Whites were already a minority in Brussels." Kemp writes:

> The flooding of Belgium by non-White immigrants inevitably resulted in all manner of social problems, including increased crime and Islamic terrorism. Brussels was the scene of major Islamist bombings in 2016, which struck at the airport and public transport system.

GIANBATTISTA CONFALONIERI
"Lisbon more Black than White."

Non-Aryan immigration is not a recent phenomenon for other European peoples. *The King's Fountain*—a painting depicting daily life in late 16th-century Lisbon—portrays a surprising number of Black Africans, among them, an apparent nobleman. "This is likely to be João de Sá Panasco, who worked his way up from slave and jester to gentleman," Kemp explains. "According to Cristóvão Rodrigues de Oliveira, an official of the Archbishop of Lisbon, by 1551, Africans represented 10% of the population of the city, counting for 9,950 of its 100,000 inhabitants.

Gianbattista Confalonieri, the papacy's Italian representative to the royal Portuguese court, resided in Lisbon from 1595 and 1596. His firsthand description of life in the capital left no doubt as to its situation at that time. Much to Confalonieri's unpleasant surprise, the city sometimes seemed more Black than White:

> While the Romans tried to lead Rome by force of arms, all the dominated peoples, or the greater part of them, the Lisboners, since they trade with the Indies and have subjugated these peoples, have introduced into this city an infinite number of peoples, who are all Black. So much so that it can be said that this city is more Black than White, and that there is no house where there are not two, three, or even whole families. …
>
> Sometimes, these Black women marry White men and vice versa, and their children are called Mulattoes, because they are not Black and even less White, but light black, or off-white. They all become Christians, or rather, many of them consider themselves Christians.

In this Flemish oil painting, *Chafariz d'El Rei*, known as "The King's Fountain" and completed in 1580 by an unknown artist, Lisbon appears populated by numerous Black and Brown residents. At right, the Negro on horseback is Joao de Sá Panasco, who became a "knight," thereby demonstrating the upward social mobility made available to non-Whites in Portugal before the close of the 16th century. As indicated by the latest DNA population studies, their acceptance, beginning 400 years ago, forever changed the racial integrity of the Portuguese people. Portugal's standing in the world plummeted soon thereafter.

Kemp continues:

The increase in the African population in Lisbon led to the 1593 creation of the *Bairro do Mocambo* ('Mocambo Neighborhood'), named after an Angolan word meaning small village or place of refuge. Located on the outskirts of Lisbon, the neighborhood signaled the existence not only of captives but also of freemen among the population of the city.

Some of the freed slaves rose socially, as was the case of João de Sá, a slave who, after being in the service of a nobleman, worked at King João III's court. Due to his sense of humor, de João III awarded him freedom and the Hábito da Ordem de Cristo ('Habit of the Order of Christ'), a high distinction for any man of the time.

Later historians use this considerable weight of evidence to indicate that vast numbers of Africans were absorbed into the native Portuguese population, creating a distinct class of people of racially mixed origin in that country.

There can be no doubt that racial mixing did take place and that there is today a significant element of the population of Portugal which is of racially mixed descent. This fact has now been conclusively demonstrated by modern genetics. The assimilation of such a large number of Africans into Portuguese society unquestionably had a retarding effect upon the ability of that nation to maintain its leading role in world affairs, and it is no coincidence that Portugal's place as the leading European nation in the age of exploration had been completely usurped by other European powers by the late 16th and early 17th centuries.

The Portuguese Golden Age of Discovery and social florescence occurred from the late 14th to early 16th centuries, when the resident population was almost entirely White. With its progressive dilution, the country slid from cultural prominence over the next 400 years to become the continent's third-rate civilization. Its sub-standard leaders plummeted to new depths of naivete when they allowed themselves to be conned by hollow British promises of abundant foreign aid, if they would declare war on Germany—which had done no harm to Portugal—in 1916: Of that war, Kemp says:

> Portuguese forces faced significant losses, with estimates of around 7,000–8,000 killed, 13,000-15,000 wounded, and about 6,000-7,000 taken prisoner.
>
> However, the immediate postwar period was marked by several failed attempts to restore the monarchy and ongoing political instability. This culminated with the assassination of President Sidónio Pais in 1918, which plunged the country into turmoil.

Thankfully, other European peoples were blessed with race-conscious

representatives. In the very same year that Portuguese soldiers were being needlessly slaughtered on the Western Front. Arthur Griffith, founder of *Sinn Fein*, the Irish independence movement, is quoted by Kemp to have declared:

> The charges sworn to by German soldiers and civilians, men and women, against the English and French Black troops are appalling. The nations who introduced into a European war these Asiatic and African savages will stand condemned at the bar of posterity for the worst act ever committed by White men against the White race. Europe is the White man's land and the introduction of savage Asiatics and Africans into Europe on a war between civilized powers is unparalleled in European history since anno domini. It is a betrayal of the White race, and an infamy pregnant with the grim and horrible danger and woe in the future.

Better known in the outside world was Gen. Charles de Gaulle, though his views on race were pointedly neglected by mainstream historians.

Kemp quotes the French president as having stated in 1959:

> It is very good that there be yellow Frenchmen, Black Frenchmen, Brown Frenchmen. They prove that France is open to all races and that she has a universal mission—but on the condition that they remain a small minority. Otherwise, France would no longer be France. We are, after all, primarily a European people of the White race, of Greek and Latin culture, and of the Christian faith. Do not let anyone tell you otherwise!
>
> The Muslims—have you gone to see them? You have seen them, with their turbans and their djellabas? You see well that these are not French people. Advocates of integration are birdbrains, even if they are researchers. Try to mix oil and vinegar. Shake the bottle. After a bit, they will separate once again. Arabs are Arabs; the French are French. Do you believe that the French nation can absorb 10 million Muslims who, perhaps tomorrow, will be 20 million and the day after 40 million? If we adopt integration, if all the Arabs and Berbers of Algeria were considered as Frenchmen, what would prevent them from coming to settle in mainland France where the standard of living is so much higher? My village would no longer be called Colombey-les- Deux-Eglises, but Colombey-les-deux-Mosquees ("Colombay of the Two Churches" and "Colombay of the Two Mosques," respectively).

Queen Elizabeth I was already concerned at the number of what she called "blackamoors" in England. By her time, there were an estimated 20,000 colored people in London alone.

But the poisoning of France began long before de Gaulle was born. Kemp points out:

> In 1848, the French Second Republic formally extended the rights of full French citizenship to all the inhabitants of Saint-Louis, Dakar, Gorée, and Rufisque. Africans from the four communes who were able to pursue higher education could become part of the class termed Évolués ("evolved"), and were granted full French citizenship, with the right of residence in France.
>
> This policy, which was also applied elsewhere as France expanded its colonial holdings in Africa, laid the basis for the large African population of pre-World War II France.
>
> This assimilation policy became formal after the end of that war when the French parliament passed the Loi Lamine Gèyoi (the "Lamine Guèye law"), which formally and unilaterally granted French citizenship to all inhabitants of France's overseas colonies.
>
> The French government then started allowing French-speaking Black Africans and non-White Algerians into France, mainly for use as labor, but also as army troops, in order to make up population shortfalls.
>
> According to official French statistics, some 3 million North African/Arabic mixed-race and African Blacks, all from the French colonies, immigrated into France during the period 1919–1927. [This figure is probably an underestimation, as it does not consider illegal immigration, which probably accounted for at least a half million more.]
>
> By the second decade of the 21st century, it was estimated that in excess of 25% of France's population was of Third World origin, and increasing rapidly. It is widely predicted that France will lose its White majority population by 2045.

While mid-16th-century Lisbon was deteriorating into an African ghetto, the same transfiguration was similarly under way in London. According to Kemp:

> In 1555, the first Black slaves were imported into England, with the towns of Liverpool and Bristol becoming the major English slave-trading ports. By the 1590s, there were officially 20,000 Blacks in London. Queen Elizabeth I was greatly disturbed at this influx and, in 1596, ordered the deportation of several of them to Spain in exchange for British prisoners of war held there.
>
> This order, dated July 11, 1596, stated "that there are of late diverse blackamoors brought into this realm, of which kind of people there are already here too many, considering how God hath blessed this land with great increase of people of our own nation as any country in the world."

Finally, in 1601, Elizabeth ordered the expulsion of all Blacks from England, who, she said in the expulsion order that 'the great number of Negroes and blackamoors which are carried into this realm, that the said kind of people shall be with all speed avoided and discharged out of this, her majesty's realms.' This single act—a remarkable but little-known incident—meant that, despite small numbers of black slaves remaining in England, there was never again a significant black presence in England until the late 20th century.

By far the most important change to affect Britain since the 1960s has been the start of mass Third World immigration to that country. Initially, this process started with the importation of blacks from the Caribbean, then Asians fleeing anti-Indian violence in Central Africa, to the point where at the beginning of the second decade of the 21st Century, millions of non-Whites from all parts of the world have completely occupied all the major British cities and turned Whites into minorities in those areas. This process will lead to White British people becoming a minority by the year 2040 or 2050.

Such generally unknown information and often suppressed quotations lavished upon *March of the Titans* make Volume 2 particularly engaging, because Kemp weaves them into his narrative of our civilization from its ancient origins and grand development into a present-day crisis of potential, even imminent extinction, unless our race can come up with a 21st-century equivalent of Queen Elizabeth or even Charles de Gaulle.

An even greater Frenchman would be preferable, another "Charles," as Kemp describes:

> In the first six days of the Battle of Tours in October 732, the archers and cavalry of the Moors had the advantage, but, on the seventh day, the fighting was mainly hand-to-hand combat. Here, the greater physical stature of the Europeans gave them the advantage.
>
> Charles earned the name "The

An engraving depicts Christian missionary St. Boniface cutting down the sacred Great Oak tree of Geismar, Hesse, in A.D. 724. The oak tree was sacred to the god Thor, and was one of many pagan sites the Christians destroyed in their ultimately successful campaign to extinguish the pagan religions. Similar acts of desecration were carried out against numerous non-Christian sites all over Europe, but particularly in Germany. Although the event symbolized the triumph of Christianity, it also served to increase the growing resentment against his Christian missionary work and Boniface personally. In 754, while preparing for a confirmation ceremony in Frisia, he and his companions were attacked and killed by a group of pagans. The Church quickly venerated him as a saint.

Hammer" at this battle in recognition of the mighty and fatal strokes with which he personally killed dozens, if not hundreds, of Moors. Having failed to break the White lines in the hand-to-hand combat, the Moorish alliance retreated.

Here, their multiracial and multiethnic origin took its toll on their cohesion. The Moorish units, comprised of men from Arabia, Africa and parts of Asia, were stunned by their first major defeat and broke up in disarray, each blaming the other, giving victory to the Franks who never pierced the Moorish lines.

Charles Martel's greatest achievement was the defeat of the Muslim invasion of France. This single act prevented the mixed-race Arabs and North Africans from penetrating Western Europe and turning it into another Middle East. Charles Martel can truly be credited with saving White Western Europe from destruction at that point in history—the various White Christian elements which made up the powers that finally defeated the Muslim invasion. It was the eventual unification of all these disparate kingdoms that led the Spanish to expel the Muslims after 700 years.

Public schools no longer teach Martel's decisive victory to make White students proud of their racial heritage, but to instead inculcate them with guilt for the unforgivable disgrace of enslaving Black people.

With regard to the Islamic invasion of Spain, Kemp points out:

> Slavery was a common practice in Moorish ruled Al-Andalus, as it was in many parts of the medieval world. Slaves in Moorish Spain came from various backgrounds, including Europeans, Africans and people from other regions. Africans were brought across the Sahara or via the trans-Saharan trade routes. Some were prisoners of war, while others were part of the broader slave trade networks of the time.
>
> Their status under the Moors varied: some worked in agricultural fields, others served in households, and some held positions of relative influence, such as in the military or administration. The roles and treatment of slaves varied depending on their position, their master's status, and the prevailing social norms. Islamic law, which governed Al-Andalus, had specific regulations regarding the treatment of slaves. In common with other Islamic societies of the time, slaves could often earn or receive their freedom.
>
> Freed slaves, or "manumitted slaves," were frequently integrated into society, sometimes achieving significant economic and social status. In Muslim-ruled Spain, slavery was widespread, with individuals enslaved through raids and trade networks across Africa and Europe.

Charles Martel (688-741) wields his war hammer at the Battle of Tours, in 732. His victory halted the Umayyad invasion of Gaul, saving Western Europe from a non-White tribal coalition led by Arab caliphs.

The same public schools which extol the virtues of inter-racial "diversity" are historically contradicted by Kemp. He gives the example of Scotland in the mid-18th century. Kemp says:

> The Scots [had] remained almost completely racially homogeneous. They produced a disproportionately large number of the greatest men of the British scientific, cultural and intellectual revolution that put the United Kingdom on the road to world dominance.
>
> Prominent Scots included the economist Adam Smith, the philosopher David Hume, the writers James Boswell and Robert Burns, and the author Sir Walter Scott—to name but a few. Scotland's textile, steel and shipbuilding industries contributed largely to Britain's dominance during the days of the empire, and Scottish soldiers played significant roles in many military exploits.

Studies on Scottish DNA have confirmed the historical movements that led to the creation of the indigenous Scottish people. A 2019 study comparing modern Scottish population genetics to that of ancient DNA extracts found that genetic patterns were similar to those in historical groups like the Gaels, Picts, Britons and the Norse. Kemp tell us:

> The study showed that the six major population clusters—in the Borders, the southwest, the northeast, the Hebrides, Orkney and Shetland, had changed little over the past 600 years, indicating a highly stable population. Unsurprisingly, Orkney and Shetland had the highest levels of Viking (Norwegian) ancestry outside Scandinavia.

Viable comparisons between the Scots and racially mixed populations anywhere do not exist. Quite the opposite; modern parallels prove the contrary. For example, so long as its combat troops were predominately White—from 1783 to 1945—America emerged victorious from every war in which the nation had been engaged. Beginning with racial integration of the armed forces in 1950—from the Korean conflict to the present—the U.S. never won another war.

"The British and American war in Afghanistan was a complete failure," Kemp states, "as the enemy, which they were supposed to dislodge, the Taliban, took power immediately once again upon the Western withdrawal from that country."

Both the U.S. and UK are victims of the same terminal disease of racial dissolution poisoning all White nations, no matter how relatively small or

isolated. Kemp explains:

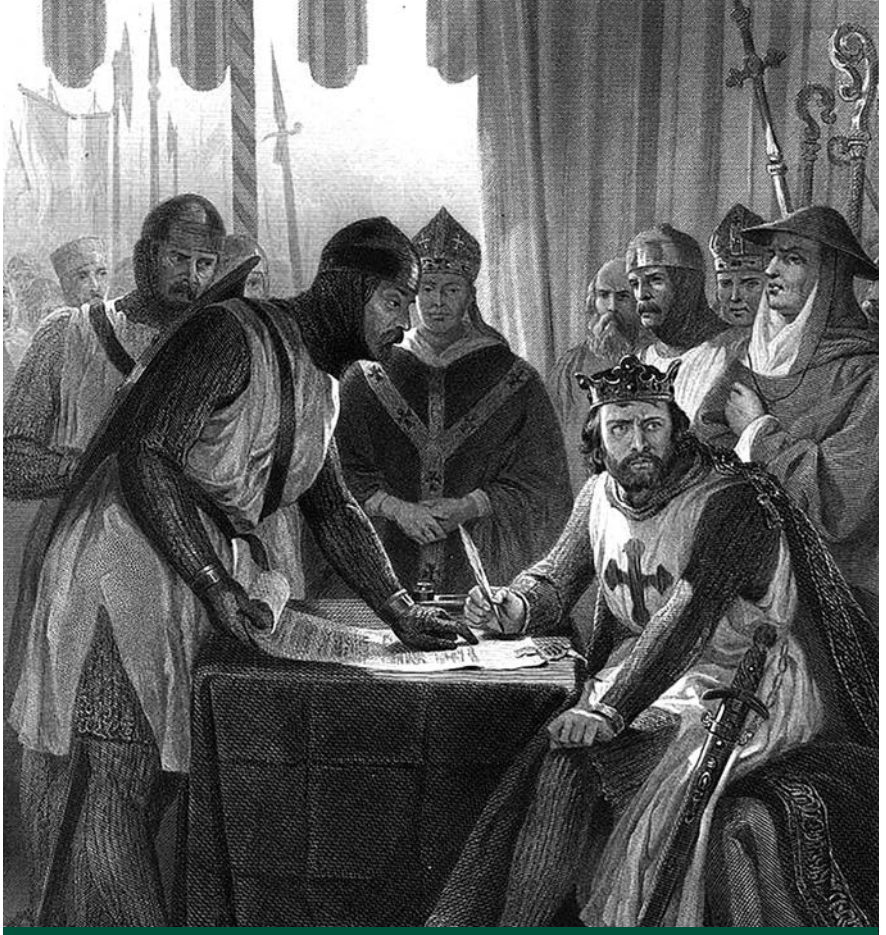
> Sweden's reputation as the most peaceful nation on Earth has been completely overturned as a result of mass Third World immigration, which has turned large parts of some major cities, such as Malmö, into non-White ghettos, which regularly erupt into anti-White violence and are plagued by serious criminal activity. An October 2003 press report, for example, revealed that, in the first nine months of that year, there had been 134 bomb attacks in Sweden, up from 90 for all the previous year. Furthermore, the report stated, there had been 289 shootings in Sweden in the first nine months of 2023, and 391 in 2022.
>
> Sweden has also become the "rape capital" of Europe, with official statistics showing that 82% of people sent to jail for gang rape are "foreign born." The media will almost always refuse to point out that this violence comes exclusively from non-White immigrants and their descendants.

Nor is Holland exempt from the worst ravages of colored invasion and occupation, as Kemp demonstrates:

> The impact of Third World immigration into the Netherlands has been significant, as evidenced by 2013's demonstration in Amsterdam against a traditional Dutch Christmas character known as Zwarte Piet ("Black Peter"). Zwarte Piet is part of the annual Feast of St. Nicholas, celebrated on the evening of December 5, where treats are handed out to children. Although there is no connection to Africans, Third World immigrants have objected to the character purely on the basis that the character has a blackened face. This is a good example of how a culture changes as the population changes.

And that is *March of the Titans*' central theme: the displacement, the genetic genocide of an entire people by its deadliest opponents, the murderers of its posterity. Whether Arthur Kemp's original masterpiece will endure as a proud monument to the White race or become its tragic obituary, time will tell. ❖

Marc Roland is a self-educated expert on WWII and ancient European cultures but is equally at home writing on American history and prehistory. He is also a freelance book and music reviewer.

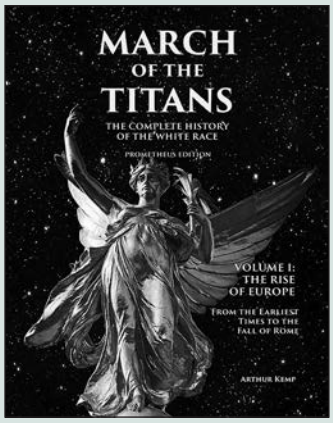


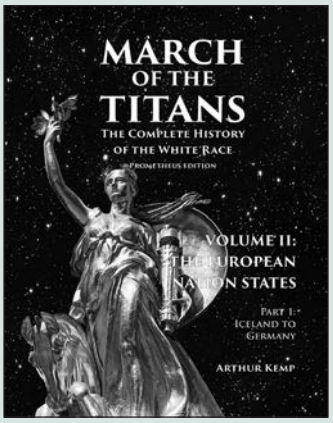
King John Signs the Magna Carta

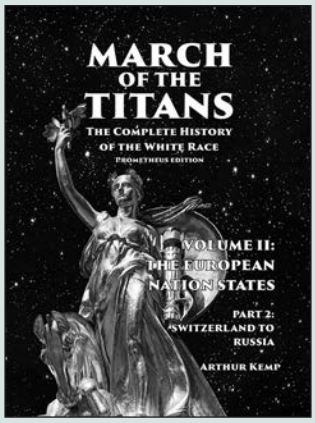
King John of England reluctantly signs the Magna Carta at Runnymede, June 15, 1215. Prior to endorsing the document, English monarchs, claiming the divine right to rule, had been above the laws of the land. However, the excesses of the monarchy under King John "the Bad" finally united all the powerful feudal nobles, church leaders and the mass of people to act. While the king was waging a disastrous war in France, the leading barons of England met secretly and swore they would compel him to respect the rights of his subjects.

When John returned, they presented him with a series of demands. With no supporters left, and with the explicit understanding that, if he failed to sign the charter, he would be deposed or worse, John gave his assent.

The document had 63 sections. Although much of it deals with feudal rights and duties, it also includes provisions that protect the rights of the Church, merchants and townspeople. It also gave barons the right to declare war on the king if he did not follow the charter's provisions. Two of the clauses dealt with the exploitation of the English people by Jewish moneylenders. Clauses 10 and 11 mention the problem of Jewish exploitation by name, stating that children and widows would not be liable for debts to Jews incurred by their deceased elders or spouses. In 1290, Jews would be expelled from England for their alleged financial misconduct.







March of the Titans

Three of the planned five volumes of the newly expanded, full-color Prometheus Edition of *March of the Titans* are now in stock. Here they are:

Volume I
The Rise of Europe
From the Earliest Times to the Fall of the Roman Empire

The expanded text—with every chapter having been fully rewritten and updated, and with many new chapters added as additional archaeological discoveries and facts have emerged—has now been divided into four separate volumes, each addressing a specific era.

Volume I begins with three brand new chapters that reveal: 1) How modern science has conclusively proven that race is determined by genetics alone; 2) How race influences the rise and fall of civilizations; and 3) The precise archeogenetic origins of the White race.

Utilizing the most recent archeological evidence, Volume I offers a comprehensive overview of prehistory, including the Upper Paleolithic and Neolithic Ages. It then examines the Old European civilizations in Europe, presenting new archeogenetic and archeological evidence that elucidates their racial origins and notable achievements.

The subsequent section reviews the Indo-European Invasions of Europe and the Middle East/Far East, accompanied by new genetic evidence that traces the migrations of these peoples from their homeland above the Black Sea to the farthest corners of Europe—and even to present-day China.

Following this, the edition thoroughly examines the fate of the Indo-Europeans in the Middle East, presenting irrefutable DNA evidence and detailing how this affects the current racial composition of that region.

Ancient Egypt is then explored, starting with groundbreaking archeogenetic findings that show the founders of ancient Egypt were a White population. This civilization later declined after becoming genetically diverse due to a significant influx of Semitic and African peoples. The full-color illustrations in this detailed chapter highlight the racial transition in Egyptian society.

The narrative then shifts to Classical Greece. Leveraging the latest archeogenetic evidence, this section reveals the racial origins of the prominent Grecian civilization, the Mycenaeans. Furthermore, it explains how the Classical Grecian civilization emerged and eventually declined due to racial fatigue from constant warfare and the substantial importation of racially alien slaves.

Next, the period of King Philip's Macedonian dominance over Greece and the entire Middle East by his son Alexander the Great is detailed. This expanded section reinforces the multiracial composition of Alexander's empire and elaborates on its fragmentation into rival factions following his passing.

The subsequent sections cover the Roman Republic era, the Roman Empire, its bifurcation into Eastern and Western domains, and the collapse of both segments in various new and augmented chapters. Additional chapters discuss Roman civilization and culture; the transitions led by Julius Caesar and Octavian Augustus from the Roman Republic to the Roman Empire; and a pivotal new chapter on Rome and the onset of Christianity. There are also considerable enhancements to the chapters on Rome's interactions with the Celts, Germans, and the Middle East—with the later ringing the racial death-knell for the Empire.

The narrative then moves to the first significant non-White invasion of Europe, detailed in a revised chapter on the Hun invasions and their atrocities in Europe, which occurred a few decades prior to the Western Roman Empire's fall.

In addition, the archeogenetic and archeological evidence shows that, just before the Western Roman Empire's collapse, a staggering 80% of Rome's inhabitants were of Middle Eastern racial origin.

To conclude, an enlarged section on the Byzantine Empire narrates its history until its fall in 1453. A remarkable addition to this section is an archeogenetic study that unveils the Byzantine Empire's racial composition, which mirrored the racial demographic shift in Rome during the Western Empire's final days to that of a minority white population.

Hardback, high-quality stock, 308 pages, full color throughout, 581 color illustrations and maps, #1015, $56.

Volume II—Part 1
The European Nations States From Iceland to Germany

Volume II, Part 1, of the Prometheus Edition of *March of the Titans: The Complete History of the White Race* starts with the religious and cultural development of Europe following the fall of the Roman Empire.

First, it examines the origin of Christianity and the exact method of that religion's violent and coercive spread into Europe from the Middle East. It then reviews the effect of Christianity on European society and culture, particularly how it plunged Europe into a nearly 1,000-year-long Dark Age, during which all the classical advances in science, philosophy, and culture were violently suppressed.

Next, the twin events of the Renaissance and the Reformation are studied. The Renaissance, or "rebirth" of Classical pre-Christian rationality, science, and learning, led directly to the Reformation. This major split in Christianity between Catholicism and Protestantism sparked a series of major Christian wars, which resulted in the extermination of untold numbers of Europeans—and at least half of all Germany—causing an incalculable loss in European numbers and setting the continent back once again by hundreds of years.

This volume then continues by outlining two Great Race Wars waged against Europe by nonwhite invaders after the fall of Rome: the combined Bulgar, Avar, Khazar, and Magyar invasions; and the Islamic Moorish invasion of Iberia and parts of France. These sections provide the first genetic evidence of where exactly these racial groups originated, who they were, and how largely incorrect confusion over the identity of the Khazars and Magyars became prevalent.

Next, this volume provides a country-by-country racial history of Iceland; Ireland, Wales; Scotland; England; the United Kingdom; Portugal; Spain; France; Belgium; Luxembourg; the Netherlands; Norway; Sweden; Finland; Denmark; and Germany. Each nation has its own distinct chapter which shows how its population was shaped by its individual racial history. To underline this narrative, each country chapter ends with a fully referenced DNA survey of that nation. In addition, this volume contains expanded and separate chapters on the Vikings and their worldwide adventures and explorations, and the story and legacy of Napoleon Bonaparte.

Most importantly, revealed in this work is the one true cause of the rise and fall of the world's greatest empires—that all civilizations rise and fall according to their racial homogeneity and nothing else–a nation can survive wars, defeats, natural catastrophes, but not racial dissolution.

Hardback, 8.5 x 11, high-quality stock, 380 pages, full color throughout, #1025, $56.

Volume II—Part 2
The European Nations States Switzerland to Russia

The main themes of this volume are the racial, social, and political consequences of two major non-White invasions of Europe: the Mongol invasion of Eastern Europe, and the Ottoman Turk invasion of southeastern Europe. The Mongol invasion created the Khanate of the Golden Horde in the region now known as Ukraine and southern Russia. This racially alien state waged almost constant warfare on the formative European peoples to the north, resulting in a centuries-long conflict that stifled the political, economic, and social development of all of Russia. This, in turn, ultimately created the social conditions that led directly to the Bolshevist Revolution and its dreadful consequences.

The nearly 1,000-year-long invasion and war by the mixed-race Ottoman Islamic empire created havoc in the Balkans, racially, socially and politically. It resulted in the complete Islamification of three separate nations in the region, the creation of a significant mixed-racial element, and extensive political instability, which ultimately led to the outbreak of the First World War.

The Ottoman's destructive march into the heart of Europe was only finally stopped in 1683 at the gates of Vienna by a European force made up of several nations—one of the few times in European history that white peoples had actually unified in the face of a common threat to their existence.

This volume then provides a country-by-country racial history of Switzerland, Post-Roman Italy, Poland, Czechia, Slovakia, Austria, Hungary, Slovenia, Croatia, Bosnia and Herzegovina, Serbia, Kosovo, Montenegro, North Macedonia, Albania, Romania, Moldova, Bulgaria, Post-Classical Greece, Malta, Lithuania, Latvia, Estonia, Belarus, Ukraine, and Russia.

Each nation has its own distinct chapter which shows how its population was shaped by its individual racial history. To underline this narrative, each country chapter ends with a fully referenced DNA survey of that nation.

In addition, this volume contains six expanded and separate chapters on Russia, broken up into the five distinct historical periods of that nation and its expansion into the Far East and Central Asia. The true cause of the Soviet Union's breakup—the inability of a multiracial state to have long-term sustainability—is also revealed, along with the fact that the present-day Russian Federation is headed inexorably down that same path.

Finally, this volume provides a complete overview of the course and impact of the Crusades—a European reaction to the Muslim invasions of the Middle East and North Africa, and a chapter dealing with the historical quirks that created the four microstates of Europe (Andorra, Liechtenstein, San Marino, and the Vatican).

Most importantly, revealed in this work is the one true cause of the rise and fall of the world's greatest empires—that all civilizations rise and fall according to their racial homogeneity and nothing else–a nation can survive wars, defeats, natural catastrophes, but not racial dissolution.

Hardback, 8.5 x 11, high-quality stock, 510 pages, full color throughout, 634 dramatic illustrations and maps, #1027, $56.

NOTE: There has been a significant price increase on these volumes. The author was actually losing money selling to TBR at wholesale.

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HISTORY YOU MAY HAVE MISSED

A digest of interesting historical news items gleaned from various sources around the world that most likely did not appear in your local newspaper or on your mainstream television broadcasts.

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Gladiators Riding Rhinos?

The trailer for *Gladiator II*, the sequel to the blockbuster *Gladiator* (2000), shows a gladiator riding a rhinoceros in the arena. But, according to *The Conversation*, there were no documented cases of warriors riding rhinos while fighting other gladiators. A rhino did, however, make an appearance in the Colosseum during its grand opening in A.D. 80. This rhino did not fight gladiators, but confronted other beasts, including a bull, a bear, a lion, and two steers. Rhinos instead were included in menageries so that onlookers could marvel at these exotic creatures. From the outset of the Republic, the Romans were enthralled by foreign beasts. The first documented case of animals put on display was in 275 B.C. at an exhibition of captured war elephants. In 186 B.C., the first staged animal hunt (*venatio*) occurred in which lions and leopards were hunted. Beast hunts were subsequently institutionalized at state festivals in 169 B.C. Once Rome made its imperial transition, tens of thousands of animals were transported from Africa and other foreign lands to be slaughtered for entertainment. Interestingly, the individuals fighting these beasts were not gladiators but specialized hunters (*venatores*). Venatores would battle rhinos, bulls, elephants and bears among other beasts with spears.

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T-Rex: Apex Scavenger

No dinosaur has been as culturally prolific as *Tyrannosaurus rex*. It towers above its Cretaceous counterparts as the consummate apex predator and has been a staple character in countless entertainment productions. From captivating novels to blockbuster films. T-Rex evokes a sense of fear unmatched by any other animal. However, new findings from Chinese paleontologist Zhao Bi indicate T-Rex was not a predator but a scavenger. Zhao argues that T-Rex's bone structure made it hard to engage in vigorous running and hunting activities that most apex predators display. These findings add another twist to a long-standing debate in paleontological circles about whether T-Rex was an apex predator or a full-fledged scavenger. The debate seems settled.

✠ ✠ ✠

Mandatory Service Killed in UK

Former United Kingdom Prime Minister Rishi Sunak's brief stint in office may be viewed as a footnote in history after his Tory Party went down in flames during the 2024 United Kingdom general election of July 4, 2024, when the Labor Party trounced it. However, on the campaign trail in late May, things got spicy when Sunak rolled out a plan to restore a form of compulsory national service. Under this program, 18-year-old British citizens would be compelled to sign up for the military, the cyber defense force or participate in community volunteer work. Sunak argued that this program would make British society "more cohesive" while also bolstering the UK's national security needs. The plan would have gone into effect by 2029-30 had Sunak's party come out victorious during the 2024 election. Those 18-year-olds who opted to serve would do so for 12 months. Those who chose to do community volunteering would spend one weekend per month doing that work. Sunak's plan ended up being completely scuttled by the Labor victory at the polls—and for good reason. What White man would want to be forced to serve a state that imports millions of Third-World migrants, a goodly number of whom are making life miserable for average Brits?

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Check Your Privilege

On Oct. 15, German airline Lufthansa agreed to pay a $4 million fine over a case where more than 100 Orthodox Jewish travelers were prevented from boarding their flight. The incident took place in May 2022, when many of the male Jewish travelers, donning traditional Orthodox garb, refused to wear masks in accordance with German Covid laws, and then began acting in an unruly fashion. The Jews were subsequently barred from boarding a connecting flight in Frankfurt. This incident prompted the U.S. Department of Transportation to slap Lufthansa with a record-breaking $4 million fine for allegedly discriminating against Jewish passengers. Funny how that works. During the Covid-19 era, when some gentiles refused to wear masks, they were fined and arrested. But, for a protected class, all punishment is avoided and they instead profit. This chosen class enjoys many political privileges in European polities that the goyim could never dream of. In this case, Lufthansa did not want to be accused of racism or anti-Semitism, so it naturally bent the knee and paid the hefty fine. This is what real privilege looks like.

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Anglo-Saxon a Racist Term

In an epoch of rampant political correctness, mere words make leftists throw fits. Now, they are offended by the term Anglo-Saxon. "Anglo-Saxon" refers to White people from Germanic tribes from the 5th century to the Norman Conquest of 1066 who resided in and controlled territories of present-day England and Wales. The term Anglo-Saxon has been used in academia without issue for decades. In recent years, the politically correct

have argued the term "Anglo-Saxon" has racist connotations—all part of a concerted effort to deconstruct the identities of White Europeans. Early in 2024 the Cambridge University Press renamed its long-running *Anglo-Saxon England* journal to *Early Medieval England and Its Neighbours*. The International Society of Anglo-Saxonists changed its name to the International Society for the Study of Early Medieval England five years ago due to the "problematic connotations" of the term. What's next? The erasure of words such as "English" and "British" from common parlance? If the PC police have their way, their wish of erasing Anglo-Saxon icons and figures could come to fruition.

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Caribbean Promised Land

During the 1660 and 1700s, piracy had become so profitable in the Americas that the island of Jamaica was ruled by buccaneers and swashbucklers rolling in gold. Some pirates centered in Jamaica at the time included Blackbeard, William Kidd, Henry Morgan, Calico Jack and Anne Bonnie, to name but a handful. This also included famed Jewish pirate Moses Cohen Henriques who, along with a large contingent of his brethren, thrived in Jamaica. According to *Smithsonian* magazine, though there are only "200 Jews" living in all of Jamaica today (referred to as "Jewmaicans"), there are "21 Jewish burial grounds," indicating a much larger Hebrew population inhabited the island in the past. Says writer Ross Kenneth Urken, "In the 18th century, the French Enlightenment writer Guillaume-Thomas Raynal advocated that Jews adopt Jamaica as a homeland in the Caribbean since it had already become a locus of Semitic commerce." Today, Jamaica is being touted as a destination hotspot for Jewish families from across the globe who want to explore this unlikely "promised land" in the Caribbean. In 1692, a tidal wave caused by a massive earthquake completely deluged the bustling pirate city of Port Royal, the major hub of criminal activity in the region, sending two-thirds of Port Royal permanently beneath the waves.

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A Surprising Critic of Israel

In the West, the "special relationship" with Israel is often taken for granted. There's an assumption that Western countries must never criticize Israel publicly, much less take punitive actions against it. In a post published on X on Oct. 12, Madoc Cairns, the editor of Plough Publishing House, disproved this notion. Cairns shed light on some forgotten facts concerning former UK Prime Minister Margaret Thatcher, who served from 1979 to 1990, and her relations with Israel. Cairns observed that Thatcher's government "ordered an oil and weapons embargo in 1982, expelled Israeli diplomats in 1988, and never passed up on an opportunity to mention the terrorist pasts of Israeli prime ministers [Menachem] Begin and [Yitzhak] Shamir." Moreover, the British government expelled 1,988 Israeli diplomats after using a Palestinian as a double agent to expose several of the diplomats as Mossad spies. In Azriel Bermant's *Margaret Thatcher and the Middle East*, the Israeli researcher observed that the Iron Lady "had been unsympathetic toward Begin at the outset because of his record of violence during the British mandate." One could only imagine the type of criticism a politician in the West would receive these days if they tried the same thing.

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Banned Play Makes Comeback

Female English playwright Aphra Behn (1640–1689) may be long gone, but one of her most controversial plays, *The Amorous Prince*, will be brought back from the grave and will be performed for the first time in over 350 years. At the time of its only production, *The Amorous Prince* was viewed as too radical and polemical for audiences due to how it confronted certain taboo aspects of gender and sexual norms. The play was the first time a female played a "breeches part"—a female actor playing the role of a man on stage. Behn broke the mold by becoming the first English woman to earn a living through her literary works by writing under her own name, and she served as a role model for future female authors. One of the most interesting facets of Behn's life was her brief foray into espionage, when she served as a spy in Antwerp for King Charles II. More than 350 years later, the Canterbury Players are bringing back *The Amorous Prince* to the main stage. With how raunchy and degenerate most popular culture has become in the present, T*he Amorous Prince* may appear rather tame in comparison to its contemporary counterparts.

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AI Helping History in China

Artificial Intelligence (AI) is helping preserve Chinese history by protecting the country's oldest wooden pagoda in the Shanxi province of northern China. AI is being used to improve the understanding of the Sakyamuni Pagoda—a tower that is 220 feet tall. The pagoda was built during the Liao Dynasty (916–1125) and has endured earthquakes, wars and other calamities for nearly 1,000 years. The Sakyamuni Pagoda, which is colloquially known as the Yingxian Wooden Pagoda, has been the region's most notable landmark for centuries. Despite its amazing resilience, the pagoda has started to develop a slight lean in its structure. In April, Chinese technology company Lenovo Group and Tsinghua University's School of Architecture released a virtual reality program that replicates the structure. Mao Shijie, the Vice President of Lenovo Group and head of Lenovo Research Shanghai, revealed that the project to save the pagoda is using state-of-the-art AI-Generated Content (AIGC) technology, allowing for the pagoda to be digitally reconstructed within the span of 10 hours. By wearing virtual reality glasses, visitors and experts can go through a simulation, climbing the pagoda and exploring the inside of it.

'Shaking All Over'

The Curious Origins of Feminism

By Thomas Redfern

The role of feminism in the long and complex war on Western civilization has been widely recognized by traditionalists. Much less widely known are the curious facts about the actual origins of this movement.

According to some feminist ideologues, hints of feminism go back as far as the ancient Greek political philosopher Plato. They also point to the emergence of a handful of proto-feminist female writers during the Renaissance era.

But, like most advocates of eccentric ideas, modern feminists are desperate to find "roots" in order to give their precepts some sort of respectability. This means that they are all too ready to present isolated passages out of context, or to exaggerate. In any case, none of these claimed feminist forebears had any influence, so, for all intents and purposes, they can be discounted.

Marx and Engels infamously called for the abolition of the family in their 1848 *Communist Manifesto*. This fact is often put together with the predominance of far-left Jewesses in the feminist wave of the 1960s to portray feminism as part of a "Jewish plot" against Western society. The overwhelmingly Jewish identity and motivations of the '68ers—originally a left-wing West German student movement—is an undeniable fact, but this should not be allowed to obscure the fact that the key players in the early and decisive stages of the feminist revolution were neither Communist nor Jewish.

MARGARET FELL
"Mother of Quakerism."

An honest assessment of the facts reveals that the groups most to blame for feminism were heretical Christians (overwhelmingly Quakers), mostly hysterical upper-class women with too much time on their hands, and Big Business interests seeking to drag women from their traditional roles in order to expand the pool of cheap labor.

The whole sorry tale can most realistically be traced back to the 17th century and the year 1666. This was when a high-profile Lancashire Quaker woman, Margaret Fell, published a series of radical feminist writings, causing quite a controversy.

Born Margaret Askew into a family of local gentry, she married Thomas Fell, a barrister, in 1632, and became the lady of Swarthmoor Hall.

Her husband was a member of the so-called Long Parliament, until it was dissolved by Oliver Cromwell over its notorious corruption. Margaret was won over to the heretical sect when founder George Fox visited the wealthy family home on 1652. Swarthmoor Hall became a center of Quaker activity, and Margaret served as an unofficial secretary for the new movement, which was known officially as the Society of Friends.

They shunned the Old Testament and most of the New, except for Matthew's "Sermon on the Mount" and the Book of John. Their "meetings" were assertively egalitarian, without priests or any formal organization. Members sat in silence until moved by the spirit to speak.

After her husband's death in 1658, Margaret was so involved in Quaker campaigning she became known as the "Mother of Quakerism." She was arrested in 1664 for failing to swear an oath of loyalty to Charles II, and for allowing cult meetings to be held in her home.

Apart from their rejection of authority (clerical as well as civil), the sect became known and widely

The English co-founder of the Society of Friends, George Fox, preaches in a tavern, circa 1650.

despised as "enthusiasts." Enthusiasm is a state of religious excitement in which those affected actually twitch and shake in a sort of delirium. The early members of the Society of Friends were noted for the paroxysms of violent shaking when they believed they had been possessed by the spirit of God—hence the nickname "Quakers." It is surely no accident that the woman feminists claim as the first of their kind was literally hysterical.

Fell was imprisoned from 1664 until 1668, during which time she wrote various pamphlets, including "Womens Speaking Justified, Proved and Allowed of by the Scriptures." In this short publication, Fell bases her argument for equality of the sexes on one of the basic premises of Quakerism, namely spiritual equality.

Her belief was that God created all human beings; therefore both men and women were capable of possessing the "Inner Light" and the ability to become prophets. Fell has been described as a "feminist pioneer," and her ideas were carried on by several of her daughters and by a succession of other Quaker women, including Dorothy White, Hester Biddle, Sarah Blackborow, Rebecca Travers and Alice Curwen.

Despite this intellectual continuity, however, their proto-feminism might have come to nothing had it not been supported by a quirk of economic history.

Most early Quakers were involved in small-scale local trade as farmers and skilled artisans. As the Industrial Revolution unfolded in Britain in the 18th century, many Quakers poured their energies and talents into innovative business ventures. Like other Nonconformists (and Catholics), they were barred from universities and most professions, so business was a natural outlet for their talents. They also often had ready access to advice, support and start-up resources within their community, as Quakers had become a close-knit network of mutually supportive families, many of whom were involved in interconnected business ventures.

Between them, the Quakers and their Nonconformist brethren had a huge impact in the early Industrial Revolution. (Nonconformists were Protestant Christians who would not "conform," i.e., submit, to the power of the state church in England.) At one stage, the two groups comprised nearly 50% of all the entrepreneurs in Britain. That trend rapidly took hold in the American colonies, as well.

The Quakers' special insistence on fair dealing and honesty often gave them the edge over even other Nonconformists, earning them the trust of much of wider society. Thus, a mixture of pressure from hostile authorities and their own reputation gave the Quakers a unique head start when it came to thriving in the Industrial Revolution.

Quakers such as the Darby family pioneered the mass production of iron, and there were mining and metal production concerns, all central to the new era. Alongside older occupations, such as wool and cloth production, craft and shopkeeping, and

farming, they made shoes, domestic china, cast-iron utensils, engine and railway components, medicines, chocolate, ships and much else. The Quaker Edward Pease opened the Stockton and Darlington Railway in northern England in 1825. It was the first modern railway in the world. The 18th century also saw the rapid growth of Quaker banks, such as Barclays and Lloyds in Britain, and Western Union in North America.

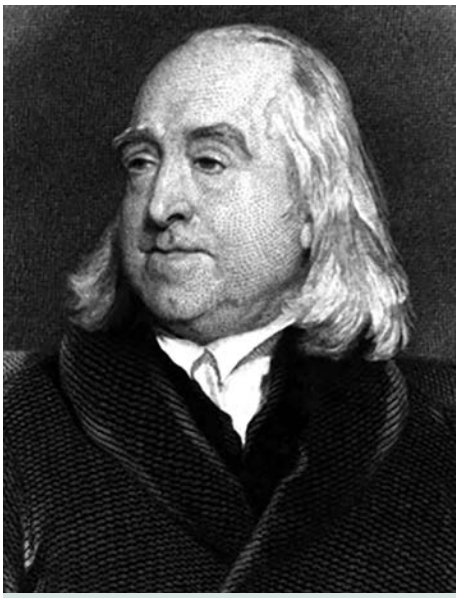
The Quaker network and associated business activity quickly became trans-Atlantic. During the 17th and 18th centuries, many British, Irish, and German Quakers went to the new colonies along the eastern seaboard of North America, especially to Pennsylvania. Indeed, the colony of Pennsylvania was founded by William Penn in 1682 as a safe place for Quakers to live and practice their faith.

Quaker women there went on to play a key role in the development of the first feminist ideas in colonial America.

Philadelphia merchants traded in both directions with their counterparts in Britain, in many sectors. Nurserymen traded in plants. The Nantucket whaling industry, providing fuel for lamps, was largely a Quaker enterprise.

A key factor in the appeal and growth of feminism among the Quakers was the way in which women in well-to-do families were expected to behave. They were made to stay at home while their husbands and brothers went to work. Looking as we do in the rear-view mirror of the Industrial Revolution, we tend to think of this as a very old and "traditional"—perhaps even a "natural" arrangement. In fact, however, this was not the case.

Prior to the Industrial Revolution, the family home was the workplace for the vast majority of people. Whether in workshops or on farms, men, women, and children all participated in a way of life in which work, the daily routines of family life and moments of relaxation and pleasure—along with church on Sundays and involvement in religious festivals—were all experienced by the family as a whole.



JEREMY BENTHAM
Proponent of women's rights.

Naturally, there were occupational exceptions, generally reflecting greater male physical strength—such as fishermen, brick masons, specialized woodsmen and the like. Even within the home, innate and unquestioned differences between male and female naturally had a big impact on who did what, but most families shared the labor that bought their daily bread.

To give just one specific example, in the cottage forges that made chains in the Black Country (named for the coal soot that covered everything) west of Birmingham, men made heavy chains for things such as ship anchors, while their wives and older children toiled to make dog chains and the like.

Before factories appeared, most textile manufacture (including the main processes of spinning and weaving in the important and widespread textile industry) was carried out under the "putting-out" system. Since textile workers rarely had enough capital to be self-employed, they would take raw materials from a merchant, spin or weave the materials in their homes, and then return the finished product in exchange for a piece-rate wage. The system vanished during the Industrial Revolution as new machinery using water or steam power replaced human energy, and work moved from the home to the factory.

Before this huge change, hand spinning had overwhelmingly been women's work. It could take as many as 10 spinners to provide one hand-loom weaver with yarn, and men did not spin, so most of the workers in the textile industry were women.

The new textile machines of the Industrial Revolution first depressed the wages of hand-spinners and then destroyed the occupation altogether. Mechanization did the same for other jobs traditionally done by women at home, such as lace-making. Thus, the innovations and specialization of the Industrial Revolution broke ancient patterns of female employment.

The attendant division between home and workplace hit Quaker families even earlier than it affected most of the rest of the population. Additionally, the unusually high average prosperity of the Quakers meant that their womenfolk were not forced by poverty to seek low-paid and often dangerous work minding machines in the new manufacturing industries.

Hence, while most working-class women were struggling to survive the extra poverty imposed by mechanization and the enclosure of vast tracts of common land, it was very different among the Quakers. Many of their women, already imbued with ideas of equality, suddenly found themselves left at home by husbands whose work away from the house gave them the leisure and wherewithal to meet and talk and to feed one another's resentments and theories. "The devil makes work for idle hands," indeed.

Feminism began to expand into society more generally during the so-called Age of Enlightenment. This was the upsurge of liberal ideas that sprang from the poisoned intellectual soil of Freemasonic lodges.

Many Enlightenment theorists wrote enthusiastically of the rights of women, including Jeremy Bentham

ELITE LADIES had the time and means to concentrate on women's rights, while ladies of the working classes did not, as they were too busy toiling at their jobs to pay the bills and/or raising families. Left to right: Mary Wollstonecraft, Abigail Adams, Catharine Macaulay and Hester Biddle.

(1781) and M.J.A. Nicolas de Caritat, Marquis de Condorcet (1790).

The experience of Quaker women being left at home by husbands going to separate places of work was spreading throughout "polite" society. Poor women, of course, had no choice but to labor in the same early industrial hell-holes as their husbands and barely grown children. But, for women of the wealthier classes, the boredom of privileged idleness soon created a ready market for the ideas of feminist theorists and anti-slavery campaigners.

To be fair, a few of them involved themselves in efforts to relieve the desperate poverty of the local poor, but most preferred to keep the dirt, disease, and roughness of reality at a safe distance.

The ideas promoted by wealthy 19th-century feminists were also popularized heavily by liberal men. English utilitarian and classical liberal philosopher Jeremy Bentham advocated for complete equality between the sexes, including the rights to vote and to participate in government. It was he who came up with the concept of gender-neutral pronouns: "When both sexes are meant to be intended, employ not the word man but the word person."

At least as influential as Bentham was the French mathematician and liberal politician the Marquis de Condorcet, who agitated for equality of women and the abolition of slavery.

Hoping for a reconstruction of society, Condorcet took a leading role when the French Revolution swept France in 1789. He championed many liberal causes, and, as a result, in 1791, Condorcet was elected as a Paris representative in the Legislative Assembly. He soon thereafter became the secretary of the Assembly.

Predictably, his pitifully naïve hopes of building a rational and humane society through a sort of semi-Communism were drowned in the rivers of blood spilled by the anti-Christian and anti-human "revolution" his waffling and politicking unleashed.

Condorcet advocated women's suffrage for the new government, writing an article for the *Journal de la Société* de 1789, and by publishing *De l'admission des femmes au droit de cité* ("For the Admission to the Rights of Citizenship for Women") in 1790.

As the revolutionary regime became steadily more extreme, Condorcet was branded a traitor. He was arrested in October 1793 and died of poison in prison in an apparent suicide. The phenomenon of leftist revolutions devouring their own children did not, however, die with him.

Female feminists who developed such ideas included Mary Wollstonecraft, Abigail Adams, Catharine Macaulay, and Hedvig Charlotta Nordenflycht. Wollstonecraft came from quite humble origins, but most of the rest—and their followers—were upper-class ladies. From the start, feminism was part of the broader liberal project—a rebellion by a wealthy, spoiled, entitled and out-of-touch elite, against tradition and the realities of nature.

Wollstonecraft called the French Revolution a "glorious chance to obtain more virtue and happiness than hitherto blessed our globe." Together with English radicals such as Thomas Paine, she journeyed to Paris to experience the wonders of the new regime for herself.

Once there, she was steadily disillusioned. While the "moderate" liberal Girondins were often feminist, the more radical Jacobins refused to give women the vote, denounced "Amazons," and made it clear that women were supposed to conform to Jean-Jacques Rousseau's ideal of helpers to men.

As the daily arrests and executions of the Reign of Terror began, Wollstonecraft came under suspicion. She was, after all, a British citizen known to be a friend of leading Girondins.

On October 31, 1793, most of the Girondin leaders were guillotined. When Gilbert Imlay, an American businessman, blockade-runner, author, and diplomat, broke the news to Wollstonecraft, she fainted. (Imlay was, at the time, a lover of Wollstonecraft, and their physical liaison resulted in the birth of a child, Fanny Imlay.)

Wollstonecraft called life under

the Jacobins "nightmarish." There were gigantic daytime parades requiring everyone to show themselves and lustily cheer lest they be suspected of inadequate commitment to the republic, as well as nighttime police raids to arrest "enemies of the republic."

Wollstonecraft survived thanks to a fictitious marriage to Imlay. Some of her friends were not so lucky. Many, like Paine, were arrested. Some were even guillotined.

As well as her feminist writings, Wollstonecraft wrote *An Historical and Moral View of the French Revolution*. While she condemned the Jacobin regime and the Reign of Terror, she argued that the revolution was a great achievement, which led her to stop her history in late 1789 rather than write about the Terror of 1793–94.

Toward the end of her short life (she died at age 38), Wollstonecraft wrote a series of increasingly depressed and needy letters to Imlay, who had saved her earlier with his claims they were married. She attempted suicide several times before settling down with anarchist intellectual William Godwin. She died shortly after giving birth to their daughter, Mary, who, many years later, as Mary Shelley, wrote the classic novel *Frankenstein*.

Meanwhile, Quakers were particularly active in the anti-slavery movement, which became a major focus for liberal ideas and activities in the young United States. As early as 1811, Elias Hicks published a pamphlet arguing that slaves were "prize goods"—that is, products of piracy—and, hence, profiting from them violated Quaker principles.

Quaker women such as Lucretia Mott and Susan B. Anthony joined the movement to abolish slavery, hoping to cooperate politically with non-Quakers in working against the institution.

To their chagrin, however, they found that many of the wealthy men involved in the non-Quaker side of the broader anti-slavery movement were far from keen on seeing women in such an active civic role. Finding that they were often excluded from abolitionist activities, many Quaker women changed their focus over the years to the right of women to vote and influence society.

MARQUIS de CONDORCET
Early male feminist.

By the middle of the 19th century, feminist notions had, however, spilled out widely beyond the Quaker sect. The women's suffrage movement was heavily dominated by the wives and daughters of upper-class men. The Women's Social and Political Union, for example, was packed with well-connected, wealthy, and titled women.

Modern accounts of their campaigns invariably give the impression that these early enthusiasts were trying to achieve equality with men. This is simply untrue.

These wealthy females were campaigning for well-to-do and educated women such as themselves to have equality with the wealthy and educated men of their own class. In 1851, however, a mere 14% of all men could vote. Even by 1910, this figure had only increased to 60%.

The privileged women arguing for a widening of the electorate wanted the right to vote for themselves, but not for their poorer sisters toiling in the mills or below the stairs in their own homes, let alone their wretched menfolk behind the plow or in the foundries and mines.

In *The Woman Racket: The New Science Explaining How the Sexes Relate at Work, at Play and in Society*, author Steve Moxon notes that the Victorian era Women's Social and Political Union specifically argued that the vote "should be extended to women through an education qualification. The converse of this was also argued, and quite openly—that uneducated men should be denied the vote."

Given their founding myth of human equality, it is unlikely that the Quaker women who basically founded feminism would have agreed with this class-ridden approach. Leadership of the feminist movement, however, was now in rather different hands. That, unfortunately for society as a whole, did not make it any the less subversive. ❖

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Englishman ***THOMAS REDFERN*** has a graduate degree in history from one of England's oldest universities, and is a longstanding critic of the greed and corruption of Britain's Anglo-Norman-Judaic elite. He is also quite interested in Revisionist history and helping THE BARNES REVIEW "bring history into accord with the facts." He currently resides in the ancient county of Shropshire.

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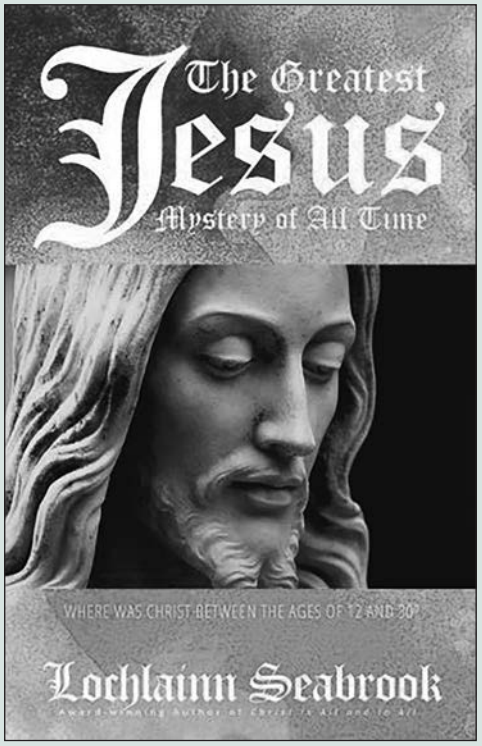

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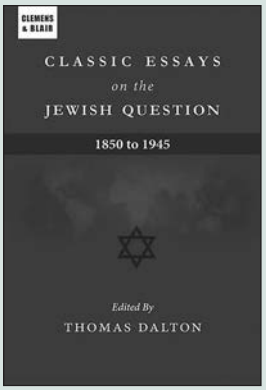

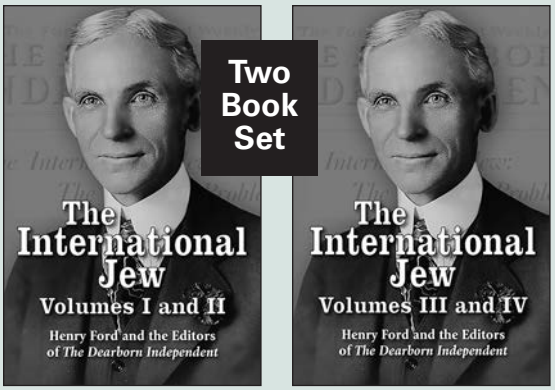

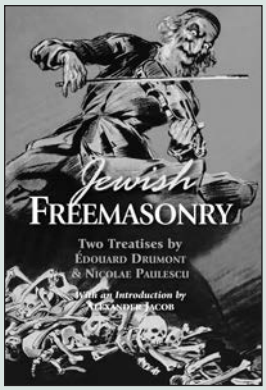

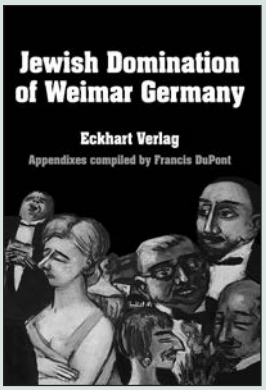

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Edited and compiled by Thomas Dalton, Ph.D. Uncensored essays from Richard Wagner, Fyodor Dostoyevsky and Theodor Fritsch to virtual unknowns like Frederick Millingen and Wilhelm Marr discuss the most taboo subject of all. Their words are compelling and "racist." Now, for the first time, 16 classic essays on this issue are compiled into a single volume. These essays are difficult to find for obvious reasons. These kinds of essays are not only frowned upon in America, several states are pushing for a ban if not future criminalization for those distributing them. In Europe, as we all know, dozens of nations have passed laws making open discussion of this issue a criminal offense. When found, these essays are almost always incomplete. When found complete, they are poorly translated and edited. The aim of the present book is to alleviate this shortcoming and to offer full information so readers can decide for themselves if the authors contained herein are blazing "anti-Semites" or actually have a reasonable cause for concern. Softcover, 370 pages, #931, **$23**.

Jewish Freemasonry

By Édouard Drumont & Nicolae Paulescu. Introduction by Dr. Alexander Jacob. The two principal anti-Masonic texts presented in this edition shed some light on the Jewish origins and ambitions of the Freemasons. The first text is from French journalist Édouard Drumont's famous work *La France Juive: Essai d'histoire contemporain* (1886), while the second is from the Romanian political scientist Nicolae Paulescu's *The Hospital, the Koran, the Talmud, the Kahal and Freemasonry* (1913). Both authors discuss the contrast between the "character" of the Masonic ethos and the social doctrines of the Catholic Church. The authors allege a prime goal of Masonry has always been to replace Christianity as a political force in the West. Softcover, 136 pages, #928, **$15**.

Jewish Domination of Weimar Germany

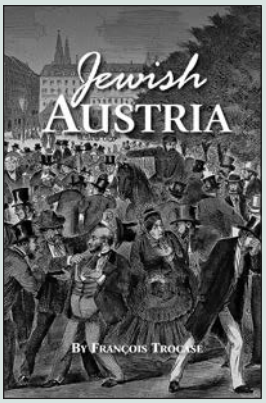
By Eckhart Verlag and Francis Dupont. This was the National Socialist government's first English-language attempt to explain the rationale behind its legislative moves to restrict Jewish influence in Germany after 1933. Using official pre-Nazi-era demographics, this work showed that Jews were massively over-represented in all fields of German social and economic life—except farming and creative work. It lists the ownership of media in Weimar Germany, the financial scandals, Communist and other political subversion, degenerate theater, sexual perversion, school indoctrination and media bias. Softcover, 96 pages, #670, **$14**.

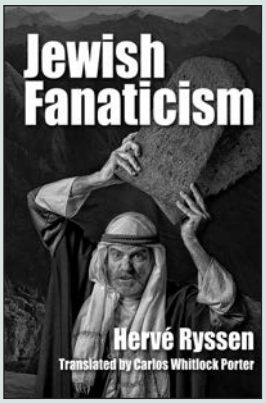
Jewish Austria

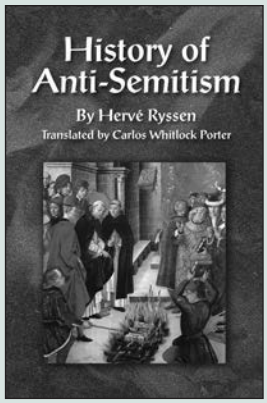
By François Trocase. This is the abridged 1942 edition, completely reset with new illustrations, by Léon de Poncins of François Trocase's 1899 study of the end of the Austro-Hungarian Empire. It provides a crucial insight into the role played by one group in the collapse of this venerable Catholic empire at the heart of Europe. More focused than Édouard Drumont's historic survey *La France Juive* (1886), Trocase's work presents a detailed analysis of the economic and social conditions of the Austrian Empire in its last days. His investigation of the *modus operandi* of Jewish powerbrokers has an urgent relevance to the economic and political conditions of Western states. How did they gain such power? How did they undermine the Church? What control did they exercise on politics, finance and society? What was the relationship between Jews and socialism? Also a section on the "anti-Semitic" movement in Austria. Softcover, 97 pages, #904, **$12.50**.

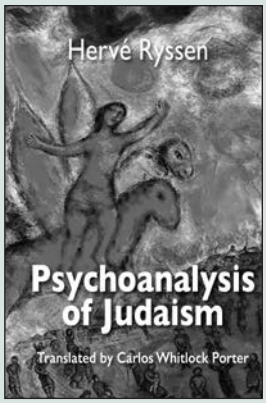
Jewish Fanaticism

By Hervé Ryssen. Judaism is essentially a universalistic political project with the objective of world unification, the prelude to global pacification. It is a long-term project and the aim is not simply to convert the world to Judaism, but rather to incite the other peoples to abandon their racial, national and religious identities so as to favor the spirit of "tolerance" between men. The Jews thus feel compelled to engage in perpetual agitation intended to convince the world to adopt their project. They are a people of propagandists. It is not by chance that they are so influential in the









mass media of all democratic societies. The incessant guilt-tripping campaigns directed at Europeans of all stripes and for all crimes, whether real or imagined, relating to slavery, colonialism, pillaging the Third World or Auschwitz, have no other aim, when all is said and done, than to eradicate all sense of collective identity. Softcover, 449 pages, #873, **$30**.

The Jewish Mafia: The Great International Predators

Hervé Ryssen details Jewish crimes including: sex slavery, global organ trafficking, organ transplant industry, "Torah Nostra," Murder Inc., Meyer Lansky, "invisible" mafia, pillage of Russia, fall of the Oligarchs, crime from Berlin to Marbella, Organizatsiya, crime in Antwerp, Vilnius, Bangkok and Bogota, Israeli mafia, diamond scams, revolutionary funding, illegal drug trade, porn industry, illegal immigrant trafficking, Atlantic African slave trade, Christian slaves of the Middle Ages, aesthetic surgery racket, Lipsky's swindles, Jacques Crozmarie, the ARC scandal, horse racing and garage rip-offs, the VAT fraud, crime in England, the U.S. and France, the pillaging of vanquished countries and much more. Softcover, 381 pages, 475 endnotes, #731, **$35**.

Israel's Billions: Jewish Swindlers and International Financiers

By Hervé Ryssen. Jews have been expelled from every country they have ever lived in, at all periods of history. Sometimes they have been massacred. The principal impetus was usury, ruining peasants and tradesmen while disproportionately enriching the Jewish communities in all the cities. The receiving of stolen goods is another accusation, as well as their manifest hatred of the Church and the *goyim* in general. All over Europe, they engaged in smuggling, debasing the coinage, washing ducats in acid, using yellow arsenic to give brass the color of gold, to swindle and deceive the Christians in a thousand ways. Very little has changed in this regard, except that these swindles have acquired a scope unprecedented in history since the turn of the 20th century. Softcover, 279 pages, #833, **$25**.

A History of Anti-Semitism

By Hervé Ryssen. The history of Judaism is that of a sect constantly at war with the rest of humanity. According to prophecy, after the great war against the last enemies of Israel, the Messianic times will be a blessed time for the Jews. All the Earth will be unified, and the Jews will be recognized by all as God's chosen people. To succeed in reaching this universal peace and hasten the coming of the Messiah, fanatical Jewish sects must work unceasingly to destroy all the differences among men—nations, races, religions and local customs. It is this messianic tension which motivates their energy. It is on the ruins of the nations that the long-awaited world government will be erected. If you look around the Western world in particular, you can see that this aim is coming true. Softcover, 453 pages, #768, **$35**.

Psychoanalysis of Judaism

By Hervé Ryssen. Jews are possibly the most successful religious and cultural group on the planet. In America, they are the kings of media, Hollywood, the music industry and Wall Street. They have the most powerful and determined lobbies in the world, working not only for their own national interests, but the interests of the state of Israel. Israeli leaders have openly admitted that they "own" the U.S. Congress. So what makes Jews so successful? How have they been able to wield such influence over the non-Jewish nations in which they dwell? How have they convinced so many that their suffering is "the worst"? How have powerful organizations managed to get the world's tech companies to suppress criticism? Softcover, 461 pages, #846, **$30**.

The Jewish Hand in the World Wars

By Prof. Thomas Dalton. Throughout history, Jews have played an exceptionally active role in promoting and inciting war, says the author. With their influence in government, we find recurrent instances of Jews promoting hardline, uncompromising stances and actively inciting people to hatred. The author maintains that Jewish misanthropy, rooted in Old Testament precepts, and combined with a ruthless materialism, has led them, time and again, to instigate warfare if it served their larger interests. This fact explains much about the present-day world. This book examines in detail the Jewish hand in the two world wars. Along the way, Dalton dissects Jewish strategies for maximizing gain amidst warfare, reaching back centuries, i.e., how to thrive iand profit from mayhem. Softcover, 198 pages, #790, **$32.50**.

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True History of the Middle East Needs to Be Openly Taught

SHOULD CRITICISM OF ISRAEL and its holocaust of the Palestinian people be a part of the narrative of the Academic Engagement Network (AEN)? Yes, it should. Nationalist thinker John Wear explains why, and exposes the prating hypocrisy of its "no hypocrisy" leaders. We hear fine words from such leaders as AEN President Mark Yudof, but is it all just empty rhetoric?

By John Wear

The Academic Engagement Network (AEN) website says that the network is an active organization of American college and university faculty opposing the Boycott, Divestment and Sanctions movement.[1]

Mark Yudof, chair of AEN's Advisory Board, states that:

> [AEN's narrative] should emphasize democratic participation and civil rights; tolerance; equality for people of all races, ethnicities and sexual orientations; human rights; freedom of expression and academic freedom. If Israel or its neighbors fall short of these expectations, criticism is quite warranted and legitimate and should be a part of the narrative. No hypocrisy, no double standards.[2]

MARK YUDOF
Opposes boycott of Israel.

ETHNIC CLEANSING

There were 600,000 Jews and 1.3 million native Palestinians in Palestine in December 1947. Jews owned less than 7% of the land, and almost all the cultivated land was owned by Palestinians. Because of this demographic and geographical balance, the Palestinians regarded any plan that did not allow them to decide their future as being unacceptable and immoral.[3]

The United Nations decided to appease Jewish leader David Ben-Gurion by allowing unlimited immigration of Jews and granting 55% of Palestine's land to the new Jewish state. The Jewish community knew when it agreed to this United Nations (UN) plan that the Palestinians would reject such an unfair agreement. Israeli propaganda, however, has repeatedly used its acceptance of the UN plan and the Palestinian rejection to indicate Israel's peaceful intentions toward the Palestinians.[4]

At one time, the Arab world did not have the military means to stop Zionist military aggression. Three months before Arab armies entered Palestine in May 1948, the Zionist military forces began to ethnically cleanse Palestinians from their houses, fields and land. In the process, Zionist military forces added another 23% of Palestine's land to the 55% granted to them by the UN. The Israeli state comprised almost 80% of Palestine by January 1950.[5]

Documents released in 1998 from the archives of the Israel Defense Forces proved the planned massive expulsions of Palestinians.[6]

The Zionist takeover of Palestine was aided by detailed files on every Palestinian village, prepared by the Haganah, the main Zionist underground militia in Palestine. These files, which included aerial photographs indicating the best access and entry points to each village as well as the number of weapons held in each home, enabled the Zionists to know how to best attack Palestinian villages.[7]

There were at least 33 massacres of Palestinian villages during Israel's "War of Independence." Zionist forces

were larger and better equipped than their opponents and, by the end of the war, over 750,000 Palestinians had been ruthlessly expelled from their homes.[8] Israeli historian Tom Segev writes, "Israel was born of terror, war and revolution, and its creation required a measure of fanaticism and of cruelty."[9]

Entire cities and hundreds of villages were left empty and repopulated with new Jewish immigrants. The Jewish immigrants numbered 100,000 in April 1949, most of them survivors of the war in Europe. The Palestinians lost everything they had and became destitute refugees, while the Jewish immigrants stole Palestinian property and confiscated everything they needed.[10]

Israeli historian Ilan Pappé writes that the Zionist takeover of Palestine "was a clear-cut case of an ethnic cleansing operation, regarded under international law today as a crime against humanity."[11]

Norman Finkelstein writes:

> The injustice inflicted on Palestinians by Zionism was manifest and, except on racist grounds, unanswerable: their right to self-determination, and perhaps even to their homeland, was being denied.[12]

Finkelstein concludes that "the scholarly consensus is that Palestinians were ethnically cleansed in 1948."[13]

Israel claimed that the majority of Palestinian refugees fled "voluntarily" and were not expelled. However, Israel refused to allow Palestinians to return to their homes as demanded by a UN resolution shortly after the 1948 war. The "state of Israel" was thus clearly founded through the ethnic cleansing of the indigenous inhabitants.[14]

INJUSTICE CONTINUES

Israel's creation has been justified by claiming that "Jews" have a right of return to their homeland. However, since most Israeli Jews are Ashkenazi Jews, whose immediate ancestors never lived in Palestine, this claim is not valid.

Honoring Victims of the Nakba

Last year, 2023, marked the 75th anniversary of the mass eviction of Palestinians known as "the Nakba" or "the Catastrophe." The UN Committee on the Exercise of the Inalienable Rights of the Palestinian People commemorated this tragic anniversary of the Nakba at UN Headquarters in New York. Interestingly, while the UN threw a big gala to keep Israeli crimes of the past in the minds of people today, celebrating the Nakba in Israel itself is a crime. In truth, Israel does not care what the UN says. Stretching back to 1947, the state of Israel has been condemned in hundreds of resolutions by the UN. From 1967 to 1989, the UN Security Council adopted 131 Security Council resolutions directly addressing behavior by Israel in the Arab-Israeli "conflict." In 2023, Israel was sanctioned by the UN for its behavior 14 times. Resolutions against the rest of the world totaled seven. Israeli spokesmen identify anti-Semitic sentiment—not their own murderous actions—as the true cause of all these sanctions. Above, Palestinian singer Sanaa Moussa performs during the special commemoration of the Nakba held in the General Assembly Hall.

SOURCE: UNWATCH.ORG

Geneticist Dr. Mazin Qumsiyeh writes:

> The Zionist concept of "return" is flawed, at least with respect to Ashkenazi Jews. … Return implies that one's ancestors originated from the area in question.[15]

[Approximately 65% of "Israelis"—that is, Israeli "Jews"—say they are either secular or atheists, while only 30% practice the religion of Judaism, so "right of return" is clearly not a matter of religion.—Ed.]

Israeli leaders established a racist nation set up exclusively for Jews. A Palestinian who was born within the boundaries of what is now Israel cannot return to his homeland and become a citizen of Israel. By contrast, a Jew born outside of Israel can immigrate to Israel and be granted instant citizenship with numerous benefits. Israel has segregated housing areas, schools and recreational facilities where Palestinians are not allowed. The legality of marriage between Jews and Palestinians is also not recognized by Israeli law.[16]

The ethnic cleansing of Palestinians continued in June 1967 after the Six-Day War. Israel conquered and occupied the West Bank from Jordan, the Gaza Strip from Egypt and the Golan Heights from Syria. These territories are still occupied by Israel today.[17]

Approximately 300,000 Palestinians fled or were driven into exile as Israel conquered the West Bank and Gaza. Hundreds of villages were systematically razed, and over 2,000 Palestinian homes were demolished or sealed without charges or trial. The Israeli government confiscated fully 50% of the land and 80% of the water reserves in these territories. Approximately 100,000 Jews settled in the West Bank and Gaza to replace the many exiled Palestinians.[18]

Palestinian Gaza has been turned into a massive prison ghetto. Surrounded by electronic fences and military posts, tightly sealed from the outside world, Palestinians in Gaza are forced to live in extreme poverty.

Israeli linguistics professor Tanya Reinhart wrote in 2002:

> What we are witnessing in the Occupied Territories—Israel's penal colonies—is the invisible and daily killing of the sick and wounded who are deprived of medical care, of the weak who cannot survive in the new poverty conditions, and of those who are approaching starvation.[19]

Israeli leaders have proceeded to implement throughout the West Bank their model of control perfected in Gaza. Since May 2002, Israel has been constructing a wall in the West Bank, which will make this system of control a reality when completed. Along the route under construction, Israel is dispossessing Palestinian farmers of their land and pushing them into small enclaves between fences and walls.

> The BDS movement is a nonviolent way for people to educate others and put pressure on Israel.

Eventually, the West Bank Palestinians will be surrounded on all sides, as is currently the case in Gaza.[20]

The Israeli Knesset has also enacted numerous laws in recent years that discriminate against Palestinians. The Nakba Law of 2009, for example, stipulated that whoever would commemorate Israel's day of independence as a day of mourning would be arrested.

This law was slightly revised under international pressure: Arrest was replaced by the denial of public funding to any entity that commemorates the Nakba. Since virtually all Palestinian institutions and homes remember and commemorate the Nakba, this law is highly discriminatory against Palestinians.[21]

Nakba Day, or *Yawm an-Nakba*, Day of the Catastrophe, commemorated on May 15, marks the displacement of the natives that followed the 1948 Israeli independence declaration.

ISRAEL'S HUMAN RIGHTS RECORD

Palestinians have faced ongoing terrorism from Israel in times of peace and war. A partial list of some of the more notable massacres of Palestinians by Israeli Jews includes the events at Sharafat (1951), Qibya (1953), Kafr Qasim (1956), Al-Sammou (1966), Sabra and Shatila (1982), Oyoun Qara (1990), the Al-Aqsa Mosque (Temple Mount killings, 1990), the Ibrahimi Mosque massacre (Cave of the Patriarchs massacre, 1994), Qana (1996) and the 2023 Jabalia refugee camp slaughter. Israel also bombed and invaded Lebanon in the 1980s (and is doing it now), with estimates of civilian casualties exceeding 15,000.[22]

Israel has assassinated hundreds of Palestinian leaders. Many of these leaders had never been associated with violence or terror of any kind; they were simply writers or clerics who, by their words, inspired their countrymen to seek freedom. The assassinations of Palestinian leaders have often killed innocent bystanders.[23]

Tens of thousands of Palestinians have also been tortured in Israeli jails. A Jewish human rights group in Israel confirmed in a 60-page report that 85% of Palestinian prisoners undergo torture while in custody. Many thousands of these prisoners have died while in Israeli custody.[24]

The UN Committee Against Torture recently cited continued complaints of torture by the Israeli Security Agency and Israel's refusal to implement the UN Convention Against Torture in occupied Palestinian territories.[25]

Tanya Reinhart wrote in 2002 that Israel's "separation" can no longer be compared to the apartheid of old South Africa. Reinhart quotes South Africa's Ronnie Kasrils, a leading light in the ANC's "armed struggle" and former minister of Intelligence Services, as follows::

> The South Africa apartheid regime never engaged in the sort of repression Israel is inflicting on the

> Palestinians. For all the evils and atrocities of apartheid, the government never sent tanks into Black towns. It never used gunships, bombers, or missiles against the Black towns or Bantustans. The apartheid regime used to impose sieges on black towns, but these sieges were lifted within days.

Reinhart adds that, unlike Israel, South Africa never applied a systematic policy of bringing the Black population to starvation.[26]

In 2017, the Council of Europe's Parliamentary Assembly passed a resolution condemning Israel's unlawful killings of Palestinians in the so-called buffer zone between the Gaza Strip and Israel. The resolution was based on a report compiled by Swedish Assembly member Eva-Lena Jansson. Jansson's report stated:

> Cases of the deliberate fatal shooting of individuals who posed no imminent danger to life amounts to an appalling pattern of apparently systematic unlawful killings. … It is estimated that over 12,620 houses were totally destroyed [in Gaza] and 6,455 severely damaged; 17,650 families or about 100,000 persons were displaced.[27]

The report stated that—even before the post-October 7, 2023 attack by members of Hamas and the brutal Israeli response—Gaza had become so uninhabitable that many of its residents joined the influx of refugees into Europe. The resolution called for an end to Israel's blockade on Gaza, voicing alarm over the deteriorating humanitarian situation.[28] Since then, things have gotten markedly worse for the people of Palestine.

Retired Harvard law professor Alan Dershowitz, however, wrote that Israel's record on human rights is "generally superb."[29] Israel's human rights record has been monitored by a multitude of independent organizations with autonomous research and field staff. Contrary to Dershowitz's claim, all of these human rights organizations consistently document egregious human rights violations on the part of Israel.[30]

Norman Finkelstein writes:

> Either mainstream human rights organizations and independent experts have engaged in a vast anti-Semitic conspiracy to defame Israel, or Dershowitz has egregiously misrepresented the factual record. No third possibility exists.[31]

BDS MOVEMENT

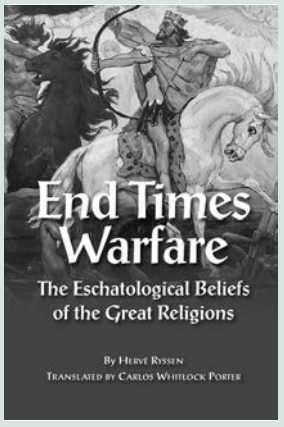
The Boycott, Divestment and Sanctions (BDS) movement is a nonviolent way for the international community to educate others and put pressure on Israel in a manner similar to that used against South Africa's former apartheid leaders. According to Jewish Israeli BDS activist Jeff Halper, Israel's occupation and border wall classify as apartheid because they meet precisely the definition of the word: the separation of populations in a state in which one population permanently dominates another.[32]

Jewish American BDS activist Anna Baltzer explains why BDS is needed:

> When a country violating human rights does not respond to decades of pressure through diplomatic efforts, international law, or rulings by the International Court of Justice, another level of pressure is needed. … [W]hen member states repeatedly violate resolutions, the UN often imposes sanctions like those … imposed on Sudan for occupation in Darfur.
>
> Israel has now violated more UN resolutions than any other country in the world. Nevertheless, any UN proposal to remove international complicity in Israel's transgressions has been systematically opposed by the U.S. through its veto in the UN Security Council. The question is not whether Israel should be singled out for BDS, but whether it should be immune to the standard to which other countries are held.[33]

The world cannot wait for Israel to begin to treat Palestinians fairly. Israel will not change unless it has to. Norman Finkelstein wrote in 2003:

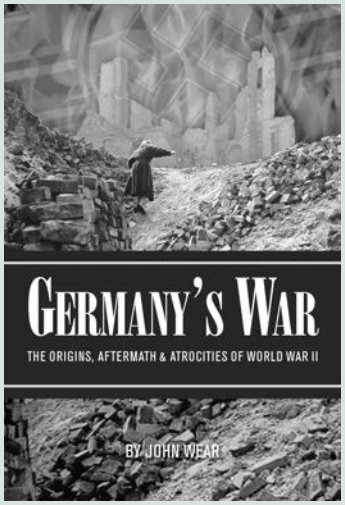
> [I]srael will withdraw from the Occupied Territories only if Pales-


End Times Warfare
The Eschatological Beliefs of the Great Religions
By Herve Ryssen
Translated by Carlos Whitlock Porter

End Times Warfare

The Eschatological Beliefs of the Great Religions

Eschatology is the study of "End Times" doctrines. All three of the great monotheistic religions, i.e., Judaism, Christianity and Islam, contain a belief that the world as we know it was created by God, and that this same world must sooner or later come to an end. This theme of the end times and the coming of the Messiah are also found in Judaism—the "Mother Religion"—as well as Islam, which also draws its inspiration from the Old Testament. And yet, these three religions are completely incompatible with each other. Why? For the pure and simple reason that their vision of the future diverges on this fundamental point: At the end of time, one—and only one—religion is to triumph. In the end, the religion whose goals are the clearest and whose faith the most ardent will bear away the victory. Which will it be? *End Times Warfare*: softcover, 189 pages, #855, ***$25*** minus 10% for TBR subscribers plus $5 S&H inside the U.S. Available exclusively in English from TBR, P.O. Box 550, White Plains, MD 20695. Order online at www.BarnesReview.com or call TBR toll free at 1-877-773-9077 to charge, Mon.-Thu. 8-4 ET. Outside U.S. email Sales@BarnesReview.org for international shipping charges.



Germany's War

The Origins, Aftermath and Atrocities of World War II

By John Wear. *Germany's War* documents that the Allied leaders were primarily responsible for starting and prolonging WWII—costing millions of lives. FDR's numerous provocations forced Germany to declare war on the U.S.A. despite Hitler's desire for peace. Also covers Stalin's plan for European conquest, America's second crusade, how WWII was planned and instigated, the Allied conspiracy to prolong the war, the Allied POW camps that killed a million Germans, the appalling plight of expelled Germans, history's most terrible peace, crimes committed in German camps, the alleged genocide of 6 million Jews, and more. Softcover, 514 pages, #717, $25 minus 10% for TBR subscribers plus $5 S&H inside the U.S. from TBR, P.O. Box 550, White Plains, MD 20695. Call toll free 1-877-773-9077, Mon.-Thu. 8-4 ET to charge or you may order at www.BarnesReview.com. Email Sales@BarnesReview.org for international S&H.

tinians (and their supporters) can summon sufficient force to change the calculus of costs for Israel: that is, making the price of occupation too high. The historical record sustains this hypothesis.[34]

CONCLUSION

The historical record indicates that Israel is a racist nation formed through the ethnic cleansing of the indigenous Palestinian inhabitants. Israel has engaged in numerous acts of violence, terror, discrimination, and repression against its native Palestinian citizens. Israel has violated more UN resolutions than any other country in that global body, and has not responded to decades of diplomatic efforts to change its policies toward the Palestinians.

The AEN has the opportunity to make these important facts known to university students. However, with pro-Zionist advisory board members such as Mark Yudof, Lawrence Summers and Deborah Lipstadt, these facts will probably not be a part of AEN's narrative. Yudof's statement that no hypocrisy or double standard will apply to Israel will almost certainly be empty rhetoric. ❖

ENDNOTES:

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33 "What Can You Boycott?," article available at www.annainthemiddleeast.com.

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JOHN WEAR was born in 1953 in Houston. He graduated with a degree in accounting from Southern Methodist University in 1974 and passed the CPA exam later that year. He graduated from the University of Texas Law School in 1977 and passed the Texas bar in 1978. Wear, who is currently retired, worked most of his career as a CPA. His most recent employment was from 1994 to 2008 with Lacerte Software. See more at WearsWar.com. If you are interested in seeing more from John, just search for his name in our yearly index included in every November/December issue.

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Has Western Civilization Passed from Fall to Winter?

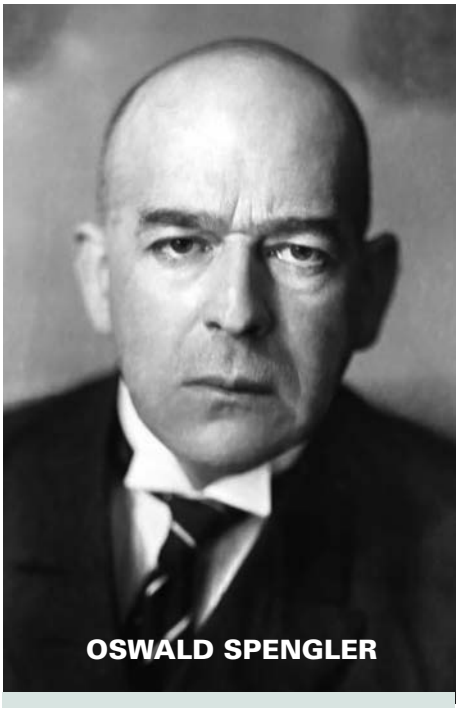
By Paul T. Angel

A recurring theme here at THE BARNES REVIEW has been the decline of Western civilization. For that reason, TBR has not been afraid to confront subjects like the planned elimination of the White race, out-of-control immigration into the Western world, perpetual war, the worldwide war against Christianity, the evils of the banking system, the Marxist breakdown of the family and much more. TBR sadly has the often-sorrowful job of documenting what we wish we were not witnessing.

The decline of Western civilization is clearly before us. But, like a termite infestation, the damage has already been done by the time symptoms are seen by the average person. One man—a sage, some insist—could, however, see the potential damage long before others even grew suspicious.

In fact, many of the events we are now witnessing were predicted in 1918 in a German book titled *Der Untergang des Abendlandes* ("The Downfall of the Occident"). That book, written by philosopher and historian Oswald Spengler, is better known today as *The Decline of the West*.

With the wounds of World War I and that war's effects upon Germany clearly visible in his mind's eye, Spengler wrote this two-volume history of the world. Intertwined within its chapters, "Spengler the philosopher" points out the causes and effects of the "Great War," explaining to his readers that all historical events are a series of chain reactions that can, one day, bring about the end of a civilization.



OSWALD SPENGLER

Oswald Spengler (1880-1936) believed he could predict when and why the great civilizations of man rose and fell.

Spengler had his critics; all geniuses do. Couple that with the fact he was an inspirational contemporary of Adolf Hitler, whose rise Spengler predicted (though not by name), his prescient work has thus largely been ignored by politically correct academics, Court Historians, philosophers, and politicians who should otherwise have learned from reading it.

Spengler divided his history into eight primary cultures or civilizations. These were Babylon, Egypt, India, China, Central America (Mayan and Aztec), the Greco-Romans, the Arab world and, finally, Faustian civilization (we call it Western civilization). He believed each of these civilizations went through, or would go through, predictable "seasons." Each experienced a spring, summer, fall, and winter.

A civilization's spring is the formative time when the characteristic identity of the people begins to take root.

This is followed by a cultural "summer"—the period of "civilization" itself. A civilization's summer is when the people are inspired by their own art, architecture and religion. "Spring" and "summer" are the organic stages of a civilization when it is expected to grow, expand and blossom.

"Fall" and "winter" are the inorganic stages. Just as crops planted in spring grow over the summer and are then harvested in fall, civilization's creativity and the fruits of its efforts should be reaped at this stage. The life and growth that were so vibrant in the spring and summer, however, are fading. In the "fall," civilization stiffens. It becomes overpopulated and "metropolitan." Unlike the spring, the fall is uninspired, and slowly withers. Then winter comes.

According to Spengler, in the eight civilizations he studied, each of the first three seasons lasted for roughly 250 years each. Given that consistency, he boasted that, by using his "civilization model," he could make accurate predictions about the length of time a civilization would survive and when it might collapse. Obviously, some

civilizations do not follow this exact timeline, but will evolve and devolve from spring to winter. Spengler's predictions on the topic were so accurate, they still amaze readers today.

Spengler called Western civilization Faustian (after the German folklore story of Faust, a man who sold his soul to the devil in exchange for knowledge, pleasure, and power) because of the West's desire to constantly push ahead, even at great cost.

He also believed Western civilization had entered its spring before A.D. 1000, as that civilization's spring came on the heels of the apocalyptic winter experienced by the Roman Empire's collapse. Those who follow this worldview are known as Faustians.

Faustians see the beginnings of a new culture when it develops its own unique flavor. Architecturally, for example, building styles shifted from Romanesque to Gothic as the people of the new civilization began to honor their monotheistic God with more and more elaborate and exquisitely beautiful houses of worship.This is especially evident in the age of the Gothic cathedrals. Epic sagas such as *Beowulf* began a new style of literature.

After Rome collapsed culturally and politically, the people of the new civilization—referred to as barbarians by the old Romans—had many tribes with many chieftains and kings, but no major political states or empires had yet arisen.

As Western civilization moved into its "summer," we saw a "ripening consciousness" among the people. Novels such as *Don Quixote* were written, and Europeans composed plays that have endured for centuries. Architecturally, stately palaces of intricate and exotic styles were built.

Ornate and elaborately detailed art was created, and some of the greatest musical composers the world has ever known were producing sophisticated masterworks for full orchestras.

Centers of political power were changing, as well. Spengler says this "season" of Western civilization saw an increase in "conflicts between aristocracy and monarchy," as the "political centers shifted from castles and estates to cities."

From A.D. 900–1500, Spengler says, European tribalism gave way to rising nation states and larger kingdoms. From 1500–1800, these evolved into a world of nation-states, more like we know them today.

This was Western civilization's summer. Then came "fall." The new nation-states, Spengler says, "struggle between the aristocracy and the bourgeoisie, revolutions, and Napoleonism," starting with the American Revolution and continuing into World War I.

During this time, Western civilization became "metropolitan." It overpopulated its cities; unrest among the people was fueled.

In Western civilization's "fall," true art began to die out in favor of degraded "art for the masses." Even though the "fall" is the beginning of a downward trajectory, the harvest of previous generations is still being reaped. So, to all appearances, civilization is peaking. But it is not. It has already started its decline, its creative force sapped.

Spengler says that World War I brought our Western civilization into that transition time when "fall" turns into "winter." Spengler writes of the "dawn of megalopolitan civilization." He described the "extinction of spiritual creative force," and said that "life itself becomes problematical."

He describes what's left of our culture as the "ethical-practical tendencies of an irreligious and unmetaphysical cosmopolitanism."

Over the coming decades, Spengler predicted the lowering IQs of our people, followed by a lack of interest in reading and, therefore, in thinking. Without the resistance of a thinking people, Spengler believed, governments

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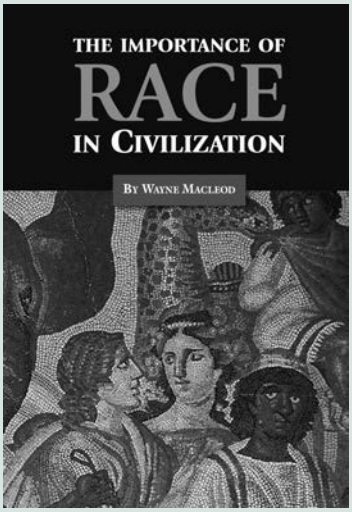

The Importance of Race in Civilization

By Wayne Macleod. A grand overview of the relationship between civilization, culture and race. Using historical examples, the author shows that different races create different civilizations, each a reflection of their own inner values. These civilizations and cultures only come to an end when the originating races are destroyed—through physical integration and racial miscegenation. According to the author, "Culture is primarily artistic, that is born from the soul of a people, who may utilize many tools in the pursuit of their achievements. Needless to say, the better the tools the higher the Culture, but, in all cases of Western history, the discoveries of ancient or contemporary peoples that aided Western Civilization were attained by Europeans themselves, never were they the result of culture mixing." Softcover, 100 pages, #1030, $12 minus 10% for TBR subscribers plus $5 S&H inside the U.S. from TBR, P.O. Box 550, White Plains, MD 20695. Call 1-877-773-9077 toll free to charge, Mon.-Thu. 8-4 ET or visit BarnesReview.com.

become autocratic and tyrannical.

Art devolves even further into "meaningless subjects of fashion." An example would be the infamous piece of photographic "art," made by Andres Serrano, known as *Immersion*. It features a crucifix in a pail of urine. Predictably, the "artwork" drew fawning praise from "progressives."[1]

The older population dies in civilizational winter and, Spengler says, it fails to pass on to the younger generations the myths and cultural pride that the shared civilization was founded upon. Many of the younger people, Spengler believed, would come to see those civilizational accomplishments and the memories of them as meaningless relics of an antiquated era. We are now experiencing what Spengler called the "spread of the final world sentiment."

Spengler also predicted that Marxism would infect the world. He was right. Even as Communism appeared to be dead and dying, its little sister, Socialism, took its place at the table.

But what comes next? According to Spengler, the countryside and then the cities will depopulate. While the readers of his day said "never," one need only look at America's Rust Belt—Detroit, for instance—to prove Spengler's prescience.

This was all predicted by Spengler in 1918, yet the words in *Decline of the West* read like a headline in many of today's newspapers.

The "winter" of Greco-Roman politics was evidenced by a shift from the Roman Republic into the despotism of "Caesarism," says Spengler. As this happened, the idea of representation, or, as Thomas Jefferson put it, "the consent of the governed," broke down, and there was a shift to "politics" by bribery, coercion, and force.

Since the U.S. government and Constitution were modeled on Greco-Roman precursors, it's only natural that we would begin to witness its breakdown in a very similar manner. In fact, there are many similarities between the two parties that dominate our political landscape and the two major parties that dominated the political landscape of Rome. The Optimates and Populares were the Republicans and Democrats of their day.

When there are only two parties, the checks and balances devolve into gridlock. As a result, representative government eventually stops working and politics by censorship, threat, graft, and force rule the day. Greedy government officials line their pockets rather than serve the public, having long ago lost touch with the plebes they are supposed to serve.

Again, Spengler's predictive model seems to have forecasted the current economic and political situation in the Western world. If that is correct, we now only await the rise of a dictator to smash the crumbling edifice, as Spengler warns. This figure is more likely to come today in the form of the United Nations, the World Monetary Fund or the World Health Organization, and not a modern-day "Hitler."

> To Oswald Spengler, democracy was the government of a civilization in decline.

SPENGLER & DEMOCRACY

As you know by now, Spengler did not have a very high opinion of democracy. To him, democracy was the government of civilizations in decline. As mentioned, he believed the American Revolution marked the beginning of the "fall" of Western civilization, though our original republican form of government in the United States—in which our rights came from God—was much different than the "democracy" we have today, in which even rights enshrined in the Constitution may one day be voted away by the mob and the pliable accomplices they elect to office.

Spengler viewed democracy as the weapon of choice for the money interests, who spend their wealth buying news outlets to create the illusion there is actual "consent of the governed." Essentially, according to Spengler, "democracy" means living under the thumb of plutocrats. Their money manipulates the media to generate the propaganda needed to imprison and control the thoughts of the non-moneyed peons.

Spengler rightly saw the "isms" of the left that have dominated the last century—equalism, feminism, Communism, Socialism etc.—for what they were: tools of the moneyed elite to seize power from the masses.

As democracy breaks down, the government becomes increasingly authoritarian, the money powers gain more control over the government and, eventually, destroy it.

As our "democratic" government, driven by greed, crumbles under its own corruption, "we the people" no longer see the point in elections. Knowing our leaders refuse to guarantee an honest vote count, the best candidates stop running. They also know they will be smeared.

Blood then becomes the only force that can conquer money. This is where we currently are in Spengler's prophecy for the Western world.

Just as our beloved Western civilization was built upon the ashes of the ancient Greek and Roman civilizations that preceded it, a new civilization is being built upon the ashes of our own. It will be, to quote George Bush and Henry Kissinger, a "New World Order." But that need not necessarily be evil and bad. Ultimately, that will be decided by the people. The harvest is determined by the seeds, and it is in winter that the seeds are prepared for spring planting. ❖

ENDNOTE:

Immersion (also referred to as *Piss Christ*) is a 1987 photograph by American "artist" Andres Serrano. It depicts a small plastic crucifix submerged in a small glass tank of the artist's urine. Shockingly, the piece was a winner of an "Awards in the Visual Arts" competition, sponsored and awarded, inevitably, by the U.S. government.

Timeless Quotes from Oswald Spengler

"The press today is an army with carefully organized weapons, the journalists its officers, the readers its soldiers. The reader neither knows nor is supposed to know the purposes for which he is used and the role he is to play."

* * *

"What is truth? For the multitude, that which it continually reads and hears."

* * *

"Today we live so cowed under the bombardment of this intellectual artillery (the media) that hardly anyone can attain to the inward detachment that is required for a clear view of the monstrous drama. The will-to-power operating under a pure democratic disguise has finished off its masterpiece so well that the object's sense of freedom is actually flattered by the most thorough-going enslavement that has ever existed."

* * *

"Through money, democracy becomes its own destroyer, after money has destroyed intellect."

* * *

"Socialism is nothing but the Capitalism of the lower classes."

* * *

"One day, the last portrait of Rembrandt and the last bar of Mozart will have ceased to be—though possibly a colored canvas and a sheet of notes will remain—because the last eye and the last ear accessible to their message will have gone."

* * *

"The common man wants nothing of life but health, longevity, amusement, comfort—happiness. He who does not despise this should turn his eyes from world history, for it contains nothing of the sort. The best that history has created is great suffering."

* * *

"There is no proletarian, not even a Communist movement, that has not operated in the interests of money, and, for the time being, permitted by money—and that without the idealists among its leaders having the slightest suspicion of the fact."

* * *

"The question of whether world peace will ever be possible can only be answered by someone familiar with world history. To be familiar with world history means, however, to know human beings as they have been and always will be.

"There is a vast difference, which most people will never comprehend, between viewing future history as it will be and viewing it as one might like it to be. Peace is a desire; war is a fact—and history has never paid heed to human desires and ideals."

* * *

"Every Socialist outbreak only blazes new paths for Capitalism."

* * *

"We have not chosen this time. We cannot help it if we are born as men of the early winter of full civilization, instead of on the golden summit of a ripe culture, in a time of a Phidias or a Mozart.

"Everything depends on our seeing our own position, our destiny, clearly, on our realizing that, though we may lie to ourselves about it, we cannot evade it. He who does not acknowledge this in his heart, ceases to be counted among the men of his generation, and remains either a simpleton, a charlatan or a pedant."

* * *

"When three liberals get together they form a new party. That is their idea of individualism. They never join a bowling club without introducing as part of the 'agenda' an 'amendment of the statutes'."

* * *

"We are born into this time and must bravely follow the path to the destined end. There is no other way. Our duty is to hold on to the lost position, without hope, without rescue, like that Roman soldier whose bones were found in front of a door in Pompeii, who, during the eruption of Vesuvius, died at his post because they forgot to relieve him.* That is greatness. That is what it means to be a thoroughbred. The honorable end is the one thing that can't be taken from a man.

* * *

"Long ago the country bore the country-town and nourished it with her best blood. Now, the giant city sucks the country dry, insatiably and incessantly demanding and devouring fresh streams of men, till it wearies and dies in the midst of an almost uninhabited waste of country."

* * *

"When the ordinary thought of a highly cultivated people begins to regard 'having children' as a question of pros and cons, the great turning point [in that civilization] has come."

* * *

"Formerly, no one was allowed to think freely. Now it is permitted, but no one is capable of it any more. Now people want to think only what they are supposed to think, and this they consider freedom."

* * *

"Fortunately, at the last hour, there were always a few soldiers to save Civilization."

* * *

"Optimism is cowardice."

* * *

"You are caught in the current of unceasing change. Your life is a ripple in it. Every moment of your conscious life links the infinite past with the infinite future. Take part in both and you will not find the present empty." ❖

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* This soldier was found tied to the threshold of the House of Marcus Vesonius Primus in Pompeii. Researchers say he was killed in the second eruption of Mt. Vesuvius, which sent super-heated gases and pyroclastic material through the city.

Abraham Lincoln Rejects Peace at Hampton Roads Conference

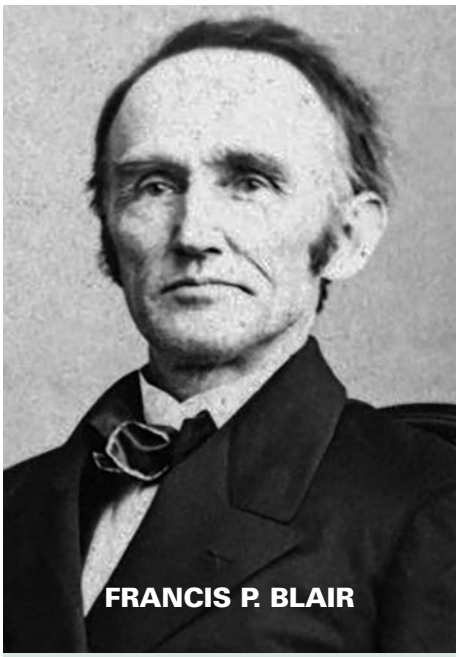
What motivated Lincoln to meet with peace representatives?

By Marc Roland

Even well-informed students of the War for Southern Independence are unfamiliar with the Hampton Roads Conference. That is because the secret talks are defined and thus minimized by conventional historians as having been nothing more than a futile exercise in Abraham Lincoln's peace-loving generosity, crushed by the bellicose intractability of Jefferson Davis.

This consensus version of what occurred is radically contradicted by the first book-length history of the Hampton Roads Conference. While author Col. Lochlainn Seabrook's abundantly documented examination of the high-level meeting convincingly debunks mainstream interpretations, he also reveals how 1865's diplomatic encounter was an American crossroads between constitutional liberty and alien domination.

Bizarre as it seems, peace negotiations got underway when the U.S. president sat down with the Confederacy's vice president at the same time their respective armies were decimating each other. With the end of hostilities allegedly in sight and Union forces everywhere successful, why should the imminently victorious Lincoln have bothered to personally meet the second-most-powerful man in the government of his enemy? Because things were not entirely as they seemed.



FRANCIS P. BLAIR

By organizing the Hampton Roads Conference, Francis Blair (1791–1876) believed he was helping to end the war. Afterward, however, he became disillusioned with the Union cause he initially supported due to the U.S. government's Reconstruction atrocities visited upon the prostrate South.

Civilian discontent with the war had already broken out. In New York City, the draft riots, which had been brutally suppressed by federal forces, caused sufficient bloodshed and simmering animosity to fuel inevitable waves of recurring dissent. Refueled now by the war-weariness spreading throughout the Union, a Northern implosion of some kind appeared in the offing. Lincoln was especially troubled that the civil unrest rippling through the entire Union would spread. If his long-term insistence on the Confederacy's dissolution had to be put aside in order to avoid a domestic collapse of the North, so be it.

While the Rebels were no longer winning battles, Yankee casualties continued to mount, as the bitter fighting dragged on. Lincoln was under increasing pressure to end it as soon as possible, if only to preserve the South intact. Its physical destruction was of no use to him. He believed the postwar U.S. economy would depend upon exploitation of the militarily prostrate but still agriculturally rich Southlands, after the conclusion of combat operations.

These were the urgent, if unspoken, motives that brought Lincoln to Hampton Roads.

Its conference was the brainchild of Francis P. Blair, an influential Washington, D.C. journalist born in Virginia, where he had developed a personal friendship with Jefferson Davis. Blair nonetheless supported Lincoln for president and favored the North after the war began. These attributes evidently qualified him as a diplomatic go-between at home among both Blue Bellies and Johnny Rebs.

Eventually horrified by the conflict's

developing carnage, he proposed that both of them suspend hostilities at once to combine their forces for an invasion of Mexico, where the French had violated the Monroe Doctrine in April 1864 by installing a puppet emperor, Maximilian I, to rule over Middle America. [See TBR's July/August 2015 edition for more on the saga of Maximilian I.—Ed.] Blair argued that achieving a shared victory south of the border would erase former animosities, enabling Northerners and Southerners to settle their differences without further bloodshed.

He first presented his idea to Lincoln, who saw in the wild scheme potential cover for terminating hostilities before the anticipated outbreak of renewed popular unrest across the North. Lincoln issued Blair a passport to Richmond, allowing him to meet with the Confederate president, who reacted to the Mexico proposal by saying, "I am willing now, as heretofore, to enter into negotiations for the restoration of peace."

Lincoln would not allow such a meeting to be conducted in Washington, D.C., however, because doing so would acknowledge the Confederacy as a separate nation. Accordingly, the conference was held in federally occupied Virginia, in the upper deck saloon of a 587-ton paddlewheel steamer, the 181-foot-long *River Queen*, anchored in Hampton Roads about 275 yards offshore. This ensured privacy for the delegates. Incidentally, "Roads" is an abbreviation for "roadstead," signifying a protected stretch of water for immobilized vessels.

On February 3, 1865, Confederate States of America Vice President Alexander H. Stephens stepped aboard the *River Queen* with C.S.A. Assistant Secretary of War John A. Campbell and Confederate Sen. Robert M.T. Hunter. They amiably shook hands with President Lincoln and Secretary of State William H. Seward.

Not even a single bodyguard was onboard. Besides the direct participants, only one infrequent servant was present during the next four hours of talks.

THE PEACE COMMISSION.
Flying to Abraham's Bosom.

Published in 1865, this Northern newspaper cartoon pokes fun at the Confederate representatives of the Hampton Roads Conference.

The five men met "to discuss terms upon which the war might be brought to a close." But Lincoln made sure from the outset that there was to be no discussion. "He lay down three indispensable conditions of peace," Seabrook writes. These included dismantling the Confederate States of America, freeing all slaves, and total disarmament. His ultimatum left no room for negotiation. The Southerners were appalled. Seabrook reports:

> Hunter remarked with intensity that to give up all arms and all guarantees to fair treatment was "unconditional submission." Seward replied that they did not use that word; the South would have all the safeguards of the Constitution and the courts. Lincoln said that, in the exercise of powers delegated to him by the various confiscation and penal acts, he would be very lenient.

The Southern commissioners were

The Union side-wheeler steamboat *River Queen,* on which the Hampton Roads conference took place.

naturally distrustful and unwilling to take either enemy politician at his word without any written assurances.

Seabrook informs us that "Stephens asked the president to reconsider the possibility of an armistice and received a noncommittal answer." An "armistice" in Lincoln's mind was synonymous with "capitulation" and could only be considered after every rebellious state was absorbed by the Union.

In desperation, Campbell brought up Blair's proposal to combine Confederate and Northern armies in a joint invasion of Mexico, as a means of achieving peace and reunification.

Lincoln brushed aside the harebrained scheme, saying that:

> [T]he right to declare war lay with Congress. In any case, he had no intention of making such a convention without first securing an unconditional recognition of the Union. To do otherwise would be to recognize the Confederacy and the justice of their status in rebellion against the national authority.

Lincoln appeared somewhat less inflexible regarding slavery. He said that the Emancipation Proclamation was nothing more than a "war measure" that would cease when the war ended. The South, after rejoining the United States could easily defeat the 13th Amendment by "voting it down as members of the Union. The whole number of states being 36, any 10 of them could defeat this proposed amendment."

The previous year, Davis schooled a Northern newspaper reporter when he said, "We are not fighting for slavery. We are fighting for independence. Slavery never was an essential element."

Lincoln was nonetheless adamant. According to Seabrook, Lincoln took the position that:

> [T]he North and the South belonged to "one common country," [ergo] secession was illegal. Thus, the Southern states had violated the Constitution, which prevented him from agreeing to any terms with the Confederacy.

In fact, Seabrook points out:

> There was (and is) no ban on secession in the U.S. Constitution. Secession is tacitly sanctioned by the 9th and 10th Amendments. Within the purview of this article of the Constitution, the states are independent, distinct and sovereign bodies—that is, in their reserved powers, they are as sovereign, separate and supreme as the government of the United States in its delegated powers.
>
> One of these powers is the right of the people to alter or abolish any form of government, and to institute a new one such as to them shall seem most likely to affect their safety and happiness; that power is neither "delegated to the United States by the Constitution," nor prohibited by it to the states.

But Lincoln was not to be deterred. Seabrook tells us:

> No terms or proposals of any treaty or agreement looking to an ultimate settlement would be entertained or made by him with the Confederate states, because that would be a recognition of their existence as a separate power, which under no circumstances could be done, and, for this reason, that no such terms would be entertained by him from the states separately, that no extended truce or armistice, as at present advised, would be granted without a satisfactory assurance in advance of a complete restoration of the authority of the United States over all places within the states of the Confederacy.

Thus, the summit meeting at Hampton Roads was not a conference for negotiating an end to the war, but an ultimatum of "unconditional submission" directed at the Southern delegates, who had come aboard the *River Queen* expecting a Lincoln more interested in peace than subservience.

Learning of his intransigence, Davis "attributed this change in his policy to the fall of Fort Fisher, North Carolina,

on January 15, 1865." Davis said:

> The fall of this fort was one of the greatest disasters that had befallen our cause from the beginning of the war—not excepting the loss of Vicksburg or Atlanta.
>
> Forts Fisher and Caswell guarded the entrance to the Cape Fear River and prevented the complete blockade of the port of Wilmington, through which a limited foreign commerce had been carried on during the whole time.
>
> It was by means of [smuggling cotton] that we had been enabled to get along financially as well as we had; and, at this point also, a considerable number of arms and various munitions of war, as well as large supplies of substance, had been introduced.
>
> All other ports except Wilmington had long since been closed by U.S. naval siege. The closing of the port of Wilmington was the complete shutting out of the Confederate States from all intercourse by sea with foreign countries. The closing of this port, therefore, and the great advantage against us secured by it, was the cause of a change in policy on the part of the [Lincoln] administration in Washington.

In other words, because enemy capture of Forts Fisher and Caswell sealed off the South from the outside world, their loss ensured the swift end of the war. Lee surrendered just two months after the Hampton Roads Conference, thereby freeing the Great Emancipator from any need to negotiate peace, and allowing him, as victor, to dictate terms.

Coverage of the meeting in the Northern press became official American history. Seabrook writes:

> One of the most notable mainstream lies invented about the conference is that an emphatic Lincoln told the three Confederate commissioners that he would write "Union" at the top of a blank piece of paper, and they could fill in whatever terms they wanted to bring the war to an immediate close.
>
> Simultaneously, Lincoln is said to have offered the South $400 million (the equivalent of $1 billion in today's currency) in compensation for the slaves, if only it would lay down its arms and rejoin the Union.

Seabrook explains how Lincoln was falsely depicted as the great peacemaker by Northern propagandists. Seabrook writes:

> [Lincoln] not only instigated the conference, but made overly generous offer after overly generous offer to the Southern "insurgents," as to how they could easily end the war overnight with a mere signing of the pen. The "erring South" refused all of the lenient and humanitarian attempts at peace offered by a "frank, honest and kind-hearted" Lincoln.

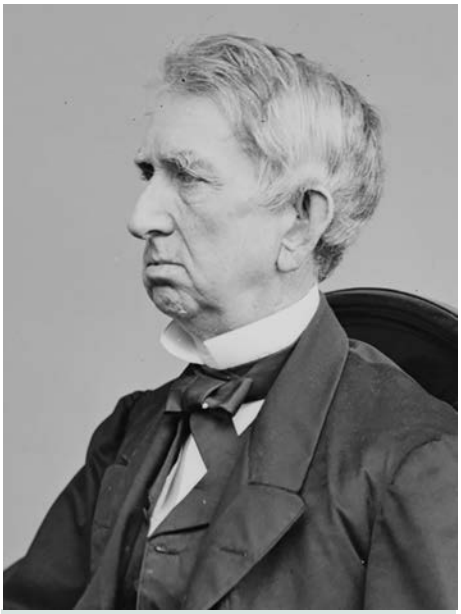
Conversely, President Davis was depicted as a "blood-lusting warmonger who arrogantly and stupidly spurned the U.S. president's magnanimous liberality."

In reality, Davis himself "had no power to accept or reject any terms offered," as Stephens tried to explain:

> [T]he conference was not for the purpose of making peace terms, but to ascertain terms on which peace might be procured, and, of course, the Confederate Congress had the decision in its hands. Yet, Mr. Davis has been blamed for not accepting peace terms, which were never offered.

Had Lincoln offered reasonable peace terms at Hampton Roads, rather than his unremitting insistence on "unconditional submission," the war could have concluded nearly five months before the last Confederate general—Stand Watie—surrendered. Thousands more lives on both sides would have been spared had Lincoln used the Hampton Roads Conference for a real peace overture and not propaganda to pacify Northerners outraged by the seemingly endless carnage. ❖

The Hampton Roads Conference: The Southern View (softcover, 294 pages, #1024, $25 minus 10% for TBR subscribers plus $5 S&H inside the U.S.) is available from TBR, P.O. Box 550, White Plains, MD 20695. Call toll free 1-8777-773-9077 to charge, Mon.-Thu. 8-4 ET or visit BarnesReview.com.



When informed how the U.S. Constitution specifies that Afro-Americans are but "three-fifths human" (Article I, Section 2), William H. Seward (above) replied, "There is a law higher than the Constitution." Stahr, Walter. *Seward: Lincoln's Indispensable Man*. NY: Simon & Schuster, 2012.

* * *

Confederate Vice President Alexander H. Stephens said: "The greatest curse that can befall a free people is civil war. Our liberties, once lost, may be lost forever. If our entire system of free institutions, as established by our common ancestors, is to be subverted, and an Empire is to be established in their stead; if that is to be the last scene of the great, tragic drama now being enacted: then, be assured, that we of the South will be acquitted, not only in our own consciences, but in the judgment of mankind, of all responsibility for so terrible a catastrophe, and from all guilt of so great a crime against humanity."

Memphis Attorney & Historian Keith Alexander—Uncensored

WHAT FOLLOWS IS AN INTERVIEW with Keith Alexander, a longtime Southern rights activist, historian, and attorney from Memphis, Tennessee. Alexander is, along with TBR Editorial Board member James Edwards, a co-host of the fully uncensored, politically incorrect radio program *The Political Cesspool*. We know you'll find what Alexander has to say about the Civil Rights movement, Cultural Marxism, school integration, and other "sensitive" topics of great pertinence, and well worth the read.

James Edwards: You grew up in the 1950s and 1960s, which was a different world than those born into today's multicultural hellscape have experienced. For the benefit of readers who weren't around to experience it, what did they most miss out on?

Keith Alexander: The existence of a vast blue-collar middle class, for starters. A guy with a high-school education could get an industrial job that paid enough for him to get married, buy a modest home, have kids, and give his family a middle-class life on one income. This was standard across the United States in the 1950s and 1960s. It lasted into the 1970s in Southern cities like Memphis because the South was about 10 years behind liberal bastions like California. But even rural towns usually had at least one local factory that could provide such employment.

Culturally speaking, marriage was the norm and divorce was rare, and usually considered scandalous when it occurred. I grew up in a working-class neighborhood. Each Sunday morning all the fathers, dressed in coats and ties, loaded up their wives and children and headed to church. Wives might have a seasonal or even a part-time job, but their primary job was raising the children and keeping house. Families had dinner together most evenings. It was wonderful.

KEITH ALEXANDER

Edwards: What is radical egalitarianism, and what have been some of the stops along its destructive path?

Alexander: Radical egalitarianism differs from mere egalitarianism when it refuses to be tempered by common sense and obvious empirical evidence of human differences. For instance, when leftist ideologues refuse to acknowledge the scientifically quantified studies confirming differences in average IQs between the different races, they have crossed over the frontier from egalitarianism into the realm of radical egalitarianism, which degrades and destroys order and proper societal function. Radical egalitarianism must be resisted if we are to maintain a fair and efficiently functioning society.

Surrendering to radical egalitarianism will transform America into a Third-World nation. Several of the stops along the road to radical egalitarianism's ascent and degradation of our culture were feminism, no-fault divorce, the sexual revolution, the so-called Civil Rights movement, drug culture, the homosexual/LGBTQ movement, and the "transgender" movement, among others. The "woke" agenda and all of its manifestations are intended to marginalize, ostracize, and, eventually, destroy the founding stock of Europe and America.

Edwards: The left has been engaged in a tireless "Long March through the institutions," as mentioned by paleoconservative thinkers like William Lind. What does he mean, and which institutions have been targeted?

Alexander: This is a term derived from Cultural Marxism. It is one of three key concepts defining the methodology of Cultural Marxism, the other

President Lyndon Baines Johnson turns to shake hands with Martin Luther King Jr. after LBJ signed the Civil Rights Act of 1964. This act was passed to "prevent discrimination based on race, color, religion, sex, and national origin." According to historian Keith Alexander, however, the law "deprives Whites of equal protection under the law and resulted in a new regime of mediocrity that governs every major institution of our nation and is another key element in turning America into a Third World nation."

two being "Critical Theory" and "Cultural Pessimism." In the Civil Rights movement, for example, Critical Theory analysis was applied to public primary and secondary education, higher education, state governments, and voting procedures. The "theory" was to subject the institutions to a barrage of relentless, destructive criticism in a completely negative manner while never admitting any goodness or benefits in them.

The "Long March" went through the media, academia, the government, the courts, the prosecutorial system, the arts, the private sector, and even the churches. The desired result of this drumbeat of criticism was the inducing of "Cultural Pessimism" in Whites, who were thereby convinced of their inferiority and innate evil by their authority figures.

Cultural Marxism is important because it is the template for all the destructive societal change we have experienced in America since the early 1930s and in Western Europe since the end of World War II. These changes are celebrated by the left as the triumph of liberalism, which has greatly diminished our quality of life.

All the societal institutions that contributed to setting Western cultural, moral, and ethical standards have been targeted and then taken over.

Cultural Marxism is a variant form of Marxism developed in Germany in the 1920s by Marxists disappointed by the failure of Communism to take over all of Europe as predicted after World War I. How did Marx and Engels get it wrong?

A think tank called The Frankfurt School, located within the University of Frankfurt, concluded that Marx and Engels were wrong in assuming that the major fault line in human society was "class." Instead, they concluded that race was much more significant, and revolutions should be targeted at aggravating racial animus. This was the blueprint for the Civil Rights movement in America and the current immigration crisis in America, Europe, and other Western nations.

Edwards: You have often pointed out that America's hard turn to the left noticeably began on May 17, 1954. Why was the *Brown v. Board of Education* decision such an ominous event in American history?

Alexander: The *Brown* decision was a milestone for radical leftist change in America. The Civil Rights movement created the blueprint for change followed by successive waves of radical egalitarian movements that followed. *Brown* established the use of "lawfare" as the most effective way

to make sweeping societal change that circumvented the will of the vast majority of the people.

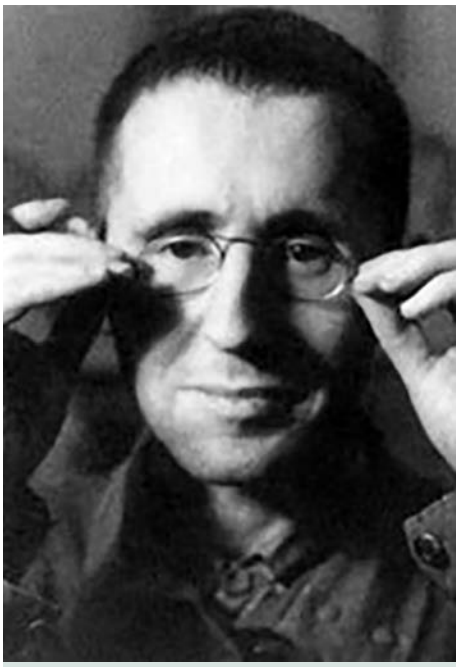
In practical terms, it undermined the existence of the blue-collar middle class in America and the reliable path it provided for upward social mobility. This was done by ruining the quality of public education through racial integration. The key to sustaining a blue-collar middle class with realistic prospects for upward social mobility was easy access to high-quality, free public education. This prospect was destroyed by the racial integration decreed by *Brown*, which was undemocratically forced on Americans by an oligarchy of unelected judges.

When *Brown* really began to gain traction with court-ordered bussing, the newly integrated public schools were a disaster. Conscientious parents realized that consigning their children to such schools was the equivalent of casting them into a danger zone. The alternative was to send your children to private schools, a massive unbudgeted expense.

The days of having large families were over, and many blue-collar White families began only having the number of children they could afford to send to private schools. This led to the phenomenon of "White flight," or Whites moving to newly created suburbs with schools far away from the dangerous social experiments. This led in turn to orderly neighborhoods in the city being turned into ghettos.

Those who moved to the suburbs often sold their homes at a loss, and bought their new homes at a premium, thereby depleting their resources and wrecking their retirement plans. The blue-collar middle class was under assault and quickly evaporated. While the prospects for working and middle-class Whites were diminishing, Black prospects were on the rise due to affirmative action policies that gave them unmerited access to selective colleges, universities, and professional schools.

All of this was a radical change from the bucolic days of America in the 1950s, when the streets were safe,



BERCHTOLD BRECHT
"Change the electorate."

and crime was rare. Life was good—much better than now for everyone—even Blacks. When I was a child, everyone from the children of millionaires on down attended public schools. If you went to a private school, that meant you were either a Roman Catholic or a problem child. This interaction lessened class divisions among Whites and promoted upward social mobility. That's all gone now.

Edwards: In what ways were the Voting Rights Act of 1965 and the Immigration and Nationality Act of 1965 harmful to the interests of founding-stock Americans?

Alexander: The Voting Rights Act of 1965 has led to a massive leftist transformation of our laws and government that, if not stopped, will result in irreparable changes that will permanently cast Whites into the role of a persecuted minority in a nation founded by their ancestors.

The legislation was advertised by the left as safeguarding the so-called sacred principle of "one man, one vote," but what if the man can't be bothered to vote? This was the problem the left encountered. It was assumed that Black interests in the South would transform the politics of the South if only Blacks were allowed to vote. The problem liberals failed to acknowledge was that Blacks were already voting freely in most of the South at that time. Blacks in places like Memphis had been voting since the early 1900s, but often had to be bribed with concessions to do so. The problem of Blacks not voting required a new system that at least tacitly allowed "proxy voting" on behalf of reluctant Black voters. The 1965 Voting Rights Act, wrapped sanctimoniously in one-man, one-vote rhetoric, eventually allowed for expansive early voting periods, unfettered absentee voting, mail-in voting, and other remedies that virtually invited voting fraud.

Republican politicians know that if they scrutinize these votes too closely, they'll be accused of "racism." The charge of racism is like kryptonite to Republican politicians.

The Immigration and Nationality Act of 1965 soon made such shenanigans obsolete—not only in the South but nationwide. As Berchtold Brecht, a Communist Jewish/German playwright, said in the late 1940s, "If you don't like the election results, change the electorate," and that's exactly what the left is doing by Third-World immigration legitimized under the Immigration and Nationality Act of 1965.

These immigrants are almost always non-White, and their numbers assure that states like California will stay permanently in the blue column, while other states wait to be flipped. The Voting Rights Act of 1965 and the Immigration and Nationality Act of 1965 are simply more weapons in the vast leftist arsenal to punish and dispossess the founding stock of America.

Edwards: How have so-called "affirmative action" and today's "diverse workplace" impacted society?

Alexander: Affirmative Action and the goal of achieving a "diverse workplace" exemplify government policies that weaken America and make us less competitive in world markets. Affirmative Action and diversity are meant to replace merit as the guiding principle for determining who is chosen for positions of authority,

responsibility, and power, as well as who is selected for admission to select colleges, universities and professional schools. Affirmative Action was a policy enacted in 1969 by Alfred Blumrosen and the Equal Employment Opportunity Commission (EEOC).

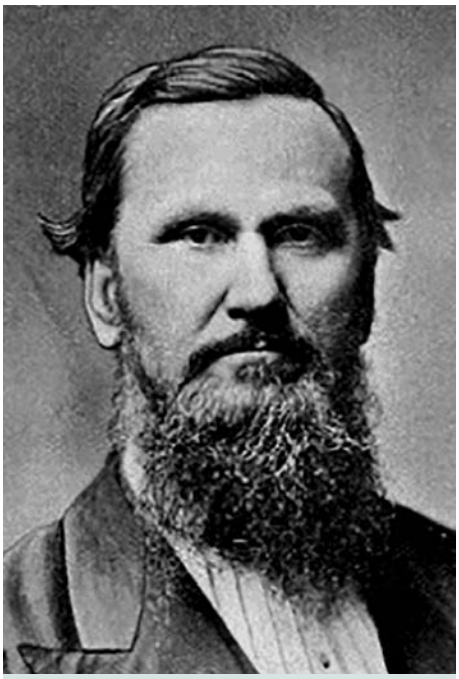
The EEOC was and still is a bureaucratic agency tasked with enforcing the 1964 Civil Rights Act—a monstrosity of a law reputedly as thick as the phonebook. The supposed purpose of this law is to ensure that race has no role in determining who is selected for key desirable jobs and positions but, instead, requires employers, admissions committees, and human resources departments to not only consider race but give preference to Black applicants over Whites in determining who is hired or admitted. This not only deprives us, generally, of having the best and brightest in charge, but it also unconstitutionally deprives Whites of equal protection under the law. It has resulted in a new regime of mediocrity that governs every major institution of our nation—and is another key element in turning America into a Third-World nation.

Edwards: The nuclear family is the building block of any healthy society. How have radical feminism and no-fault divorce further assaulted this institution?

Alexander: Just as the Civil Rights movement was not pro-Black but anti-White, so also the feminist movement was not pro-woman but anti-male. To destroy America, the Cultural Marxists needed to destroy the American family. A closer look at feminism shows that it was primarily populated in its leadership by Jewish lesbians.

Normal women know that they need men. Not only are men essential to propagating humanity, but they are also a natural complement to women for successfully raising children to adulthood. Feminists are just another example of mankind presuming they know better than God.

The no-fault divorce movement was just as essential to the destructive ends of the Cultural Marxist scheme to destroy God's order and reduce White birth rates by making men and women competitors rather than partners. By loading the dice against men by making women's interests paramount over those of men, no-fault divorce makes men wary of marriage, and sometimes understandably so.



R.L. DABNEY
Southern theologian.

Any man ensnared in a court proceeding against a feminist woman and her feminist lawyer before a feminist judge will learn quickly that Mr. Lincoln didn't free all the slaves.

Men understand that no-fault divorce can destroy their lives if they marry the wrong woman. He can lose his fortune, his business, his peace of mind, his livelihood, his children—and even his freedom.

Another problem with all of this is that we need our young adults to get married posthaste and have plenty of children, and that is not happening, either. Be sure to pray for God's guidance when choosing a wife.

Edwards: Give us a parting shot in summation.

Alexander: The great 19th-century Southern theologian R.L. Dabney once commented that "American conservatism is merely the shadow that follows radicalism as it moves forward toward perdition." Victories for the good guys have been few and far between since Dabney's day.

Many people retain a false impression about the true nature of many liberal initiatives such as, for example, the Civil Rights movement. It is commonplace for many so-called liberals and even conservatives to imagine that the Civil Rights movement was and still is righteous and holy.

In the Gospel of Matthew, the verses read, "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." Apply this test to the *Brown* Supreme Court decision, or the Civil Rights movement generally. Did public school racial integration in America produce good fruit or corrupt fruit?

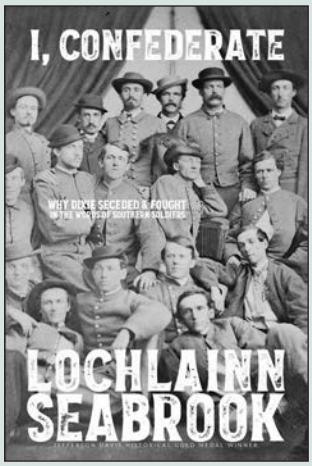
The answer is obvious. It ruined one of the best public education systems in the world and reduced it to one of the worst, but, like the emperor's new clothes, this is a truth few in public life want to acknowledge publicly. It may seem to be paved with good intentions but, according to the old saying, so is the pathway to hell.

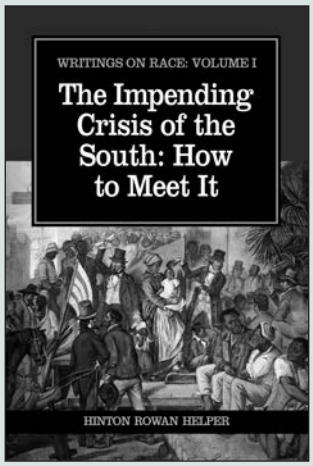
How many of the sanctimonious politicians who celebrate the *Brown* decision each year send their children to schools in the Washington, D.C. public school system? Actions speak louder than words. Call out this hypocrisy every time you can. Elites can casually ruin your life while sparing themselves of the consequences.

Many Americans have concluded that it is easier to go along with the leftist flow of America. They are reluctant to be identified as opposing those supposedly on "the right side of history" and wish they could get on with their lives—making money, watching their favorite sports team, and drinking beer.

But the left, running out of causes to promote, has decided to make "transgenderism" a civil right and force it down the throats of not just Americans but also the rest of the world.

We must resist this and every other part of their program with every fiber of our being. Liberalism is truly the modern face of evil. No good fruit comes from the tree of liberalism. ❖





Latest Books on the Un-Civil War

Twelve Years in Hell: Victorian Southerners Expose the Myth of Reconstruction

By Lochlainn Seabrook. Southerners viewed Reconstruction as a Yankee Communist revolution. This revolution was a war planned far in advance to destroy the South. The architect of Reconstruction, Abraham Lincoln, privately planned to subjugate and then totally Northernize the South. After Lincoln's assassination, Reconstruction was taken over by Socialists and Communists, all radical members of the then-left-wing Republican Party. As part of Reconstruction, the North repeatedly violated the Constitution, committed robbery, destruction and seizure of private property, rape and murder. Simultaneously, legally elected Southern officials were thrown out of office and replaced by "progressives." To maintain control, Grant's radical government weaponized the police, the courts and the military. Many of the social, racial and economic problems plaguing the U.S. today began during Reconstruction. Now the left is using the same 1870s-era tactics. Softcover, 520 pages, #1022, **$35**.

I, Confederate: Why Dixie Seceded and Fought in the Words of Southern Soldiers

Did the Southern Cause died on April 9, 1865 with Lee's surrender? No, the Southern Cause is flourishing today! How can this be if the North won the war? What was and is the Southern Cause? And why were millions of people of all races willing to fight for it? You'll find the answers to these questions, as well as discussions on related topics (the Constitution, nullification, sectionalism, slavery etc.) in Lochlainn Seabrook's *I, Confederate*. Seabrook provides excerpts from the writings, speeches, letters and poems of 200 Southerners (mostly former C.S.A. soldiers), who describe, in their own words, the reasons they took up arms against their Northern cousins. Seabrook also includes writings from Southern and Northern civilians and Union veterans who also supported the campaign that Southerners referred to as "the bedrock of the Southern Confederacy." Illustrated with rare Confederate photos, preface, introduction, notes, index and bibliography. Softcover, 376 pages, #1023, **$27**.

The Hampton Roads Conference: The Southern View

The most important meeting of the Civil War took place in Virginia in February 1865. Yet it receives barely a mention in most history books. Known as the Hampton Roads Conference, in attendance were Confederates Alexander Stephens, John Campbell and Robert M.T. Hunter. On the other side were Lincoln and Seward. The meeting opened with "kind-hearted Lincoln" offering generous promises to the "erring South," including $400 million in compensation for slaves—if the seceded states would return to the Union. The Confederates, however, viewed the meeting as a negotiation between "two countries," demanding the North recognize their independence. Lincoln refused and demanded complete surrender. Four hours later the meeting adjourned. Lochlainn Seabrook includes 32 analyses that set the record straight on the myths about this meeting. Softcover, 294 pages, #1024, **$25**.

Dixieland Deceived: The Grand Conspiracy Behind the Civil War

The brotherly bloodbath of 1861-1865 wasn't really, in its true essence, a "civil war" as much as it was an attack launched upon the United States from an invisible foreign power with traitorous agents and sincere dupes operating in both the North and South. It was "the usual suspects" based in Rothschild's Europe and aligned with the plantation aristocracy based in the South. It was this elite who finally executed America's greatest disaster. And it was the determined leadership of President Abraham Lincoln that thwarted the elaborate scheme of this deadly cabal in the end. By "Correctionist historian" and investigative journalist Mike King. Softcover, 8.5 x 11, 300 pages, #1026, **$45**.

Exploding the Official Myths of the Lincoln Assassination

Like many major historical events, Lincoln's assassination had an official public story and a secretive back story. Author James Perloff dismantles the official story told for 160 years in this new book made possible by the digitization of handwritten 19th-century documents and previous, under-reported research. Among the questions answered: Why was Lincoln assigned a disreputable bodyguard who deserted his post before the assassination, yet was never punished?; Why was Booth sure he needed only a one-shot derringer to kill the president?; Why were the only actual assassination attempts against the men who opposed the brutal Reconstruction of the South?; How was the Ford's Theatre Presidential Box modified before the event?; Why

did D.C. telegraph wires shut down after the assassination?; Why did Stanton take charge of the investigation instead of the attorney general?; Why was Booth's escape road the only road left unpatrolled?; What did Booth tell Southerners his real reason was for leaving a card at VP Andrew Johnson's residence on the day of the assassination?; Why was Booth's diary never entered in evidence at trial, kept secret for two years and, when finally exposed, why were 86 pages missing?; and many more. Softcover, 158 pages, #1028, **$16**.

The Honorable Cause: A Free South—Twelve Southern Essays

The Honorable Cause: A Free South is a collection of 12 essays written by pro-Southern and pro-secession activists. It places into context what it means to be "Southern" and why Southern identity is so important. It explores secession and how to achieve political and social liberation for the South. This book is intended to inspire emotion and thought. The authors want the reader to internalize the content and see a free and independent Dixie as the most honorable outcome for a unique people. The Honorable Cause: A Free South answers questions on our own terms and in our own way. Finally, it details how the South can achieve status as a nation-state, with a right of self-determination. Softcover, 301 pages, #988, **$25**.

The Sequel to Appomattox: A Chronicle of the Reunion of the States

By Walter Lynwood Fleming (1919). When the armies of the Union and of the Confederacy were disbanded in 1865, there were still many problems that pressed for solution. The surviving Confederate soldiers came straggling back to their devastated homes. Everywhere they saw widows and orphans. They found property destroyed, the labor system disorganized and the inhabitants suffering from want. They found the White people demoralized and the Blacks free, bewildered and disorderly. Organized government had lapsed with the surrender of the Confederate armies. Beneath a disorganized society lay a devastated land. The accumulated capital of the South had disappeared in worthless Confederate stocks, bonds and currency. The banks had failed. Two billion dollars invested in slaves was wiped out. Factories had been destroyed by Federal raiders or seized, sold or dismantled because they had furnished supplies to the Confederacy. Mining industries were paralyzed. It was months before courthouses, state capitols, and school buildings were again made available for normal use. How could all of this devastation be undone? Reprint. Softcover, 322 pages, #989, **$21**.

Ousting the Carpetbaggers from South Carolina

By Henry Tazewell Thompson (1926). South Carolina has been stigmatized as "the nest wherein was hatched the snake of Secession," and it was the purpose of Reconstruction to mete out retribution upon her people and to ensure victory for the most radical wing of the Republican Party. Thus, at the point of the bayonet, a condition developed without parallel in history: The best and noblest citizens of the state were subjugated to a position of inferiority to their former slaves. This book is a history of the political revolution of 1876 in which South Carolinians, led by Gen. Wade Hampton and his Redshirts, united to throw off the oppressive yoke of "Carpetbagger" government and halt unquenchable Black revenge. Reprint. Softcover, 182 pages, #990, **$21**.

The Impending Crisis of the South: How to Meet It

By Hinton Rowan Helper. One of the most influential anti-slavery books in pre-Civil War America, this book was written by a Southerner who understood the relationship between race, civilization, culture, political power and demographics. By assembling official statistics from slave-owning and non-slave-owning states, the author proved conclusively that the presence of Black African slaves was not, as the South's leaders claimed, vital for their economy but, in fact, exactly the opposite. Helper showed that by all measures—economic, social, political, agricultural yield per square mile, education, literacy, infrastructure and many other indicators—the use of Black slaves by the South was an impediment upon economic growth that had severely retarded the entire development of all the Southern slave states. The book conclusively proves that slavery—and the presence of large numbers of Africans in the South—was a significant barrier to the economic advancement of Whites. The book also reveals that the officially endorsed abolitionist movement had two goals—the emancipation of African slaves—and their immediate deportation back to Africa or somewhere else where they would be permanently isolated from White America. Softcover, 294 pages, #1021, **$30**.

Authentic History: Ku Klux Klan, 1865–1877

The only officially authorized history of the original Ku Klux Klan, written by the daughter of the founder of the KKK in Alabama, Susan Lawrence Davis. Many fascinating truths including: The KKK was financed from England by the Jewish former Secretary of State for the Confederacy Benjamin P. Judah; The KKK's chief chaplain was a Roman Catholic; The KKK's chief Justice was North America's 33rd Degree Masonic leader; The hood was in fact outlawed by the original organization because so many people were using its disguise to commit crimes in the name of the KKK; The original KKK's primary activity was political in nature and focused on restoring White rule to the Southern states; When official KKK posses were formed, they were under strict orders not to dispense mob justice or engage in whippings, lynchings or other abuses; When rogue elements and non-KKK members performed atrocities in the KKK's name, the leadership ordered the organization to disband, citing abuse of its name as the reason for its closure. This work also reveals the mindset that lay behind the slave-owning era: a false belief that the Blacks were "content" and "loyal" under White rule—and that only a few Southerners supported the view of Lincoln. He believed, namely, that the Black presence posed a long-term demographic threat. Softcover, 229 pages, #1020, **$25**.

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The Columbians

LAST YEAR, AUTHOR KARL HAEMERS delved into the history of National Socialist movements in America in a multi-part series published in TBR. In the May/June 2023 issue, Haemers touched briefly on a group known as the Columbians. Believing the Columbians deserved more attention, author Marc Roland offers us this more detailed look at the group.

By Marc Roland

America was—putting it mildly—a disappointment to servicemen coming back home after World War II. Military contracts were canceled, drying up government spending, which alone had bailed the United States out of the Great Depression. Reviving a moribund economy through the mass production of war-related manufacturing was, after all, the real and prime motivation for America's foreign entanglement in armed struggle. Sure enough, home-front prosperity flowed with blood money.

But, when the killing stopped, the ratio of U.S. Debt-to-Gross Domestic Product (GDP) jumped from 42% in 1941 to 106% in 1946, shrinking GDP by 11%.[1] The resulting recession was exasperated by unemployed ex-armed forces personnel competing to their disadvantage for jobs with better-trained, more experienced civilians.

Many felt let down or ignored by the government they served so loyally overseas. After all, for five years they had been incessantly inveigled by Hollywood propagandists and politicians to enthusiastically support "rescuing" "small, defenseless peoples" like the Czechs and Poles from "Nazi rapacity." When, however, Josef Stalin grabbed Czechoslovakia, Poland, and most of Eastern Europe, the same, strident agitators who had shrieked for "liberating" the Continent from the Third Reich were strangely silent, thereby showing their true color: red.

Copies of this Columbian poster appeared in the windows of Atlanta homes in neighborhoods threatened by black violence.

After participating in the fratricidal, racially suicidal genocide in Europe, White U.S. veterans returning to the old neighborhoods in big cities like Chicago, Detroit, Cleveland, and Atlanta were appalled. There they found their once-familiar streets repopulated with great mobs of "Negroes," as they were then called, lured from the Deep South to work in Northern armaments factories.

Was this the United States for which more than 418,000 Americans gave their lives in World War II?[2]

That question particularly concerned 31-year-old Emory Burke, even though he was not a veteran. In fact, he had been rejected by his local draft board after bluntly informing his inquisitors that the Allies should immediately negotiate peace with the Axis powers, before Western civilization, of which both were part, was destroyed. Although his opinion would prove tragically prescient, at the time, it struck Birmingham's Selective Service reviewers as borderline treasonous.

Long before, the Alabama boy had educated himself by studying such textbook classics as *Conquest of a Continent* and *The Leopard's Spots*.[3] The grim fate their authors projected for the future of the White race was suddenly contradicted on January 30, 1933 by Adolf Hitler's "seizure of power" in Germany. High school senior Burke joyfully embraced it as a world revolution to save Aryan mankind everywhere on Earth from otherwise certain extinction. Determined to do his part, young Burke sought out the Grey Shirts, an openly National Socialist group in New York.

In the next century, one biographer said of Burke: "He lunged headlong into social activism while still a teenager, feared no man, and was daring in castigating America's enemies."[4]

His comrades, such as Homer Loomis, Holt Gewinner and John H. Zimmerlee, recalled many years later how Burke had "all the right stuff," as

From left to right, Columbian officers Holt Gewinner, John H. Zimmerlee and George Bright stand with Homer Loomis, co-leader of the Columbian Workers Movement of America, at its first public meeting in Atlanta, Georgia, on August 26, 1946. Columbians like Bright were hounded by federal agents long after the CWMA ceased to exist. In October 1958, he was wrongfully arrested and tried for bombing an Atlanta synagogue. He was eventually acquitted.

a meticulous organizer and captivating speaker. This also included: an encyclopedic grasp of ideology and history; a kind and generous nature; and a passion for the White race that motivated him to action.

Grey Shirts leader Hubert Schmuederrich was a dedicated activist but, after some years of doubtful progress, Burke amicably parted ways with Schmuederrich to join the kindred and more promising American Nationalist Party. Burke wrote for its magazine *The Storm*, and made his first speeches, one of which was delivered beneath a large banner admonishing his listeners to "Remember! Huey Long was killed by a Jew."[5]

Such public activism was no longer possible after Pearl Harbor. The nationwide climate of anti-German and anti-Japanese hysteria branded anyone a traitor who did not gush with jingoistic enthusiasm for the war. Prominent dissenters who did not back down were condemned on bogus charges, effectively decapitating their organizations, among them, the Grey Shirts.

Schmuederrich was taken into custody by Federal Bureau of Investigation agents and imprisoned for the duration of the war, ostensibly because he refused to register for military duty under the Selective Service Act.[6]

After three years, he was deported to Allied-occupied Germany, where he was yet again incarcerated, this time at Ludwigsburg for the crime of having publicly preferred prewar to postwar Germany.

Eventually released because of failing health, Schmuederrich died soon after from kidney failure. Before being arrested in April 1942, he wrote somewhat cryptically on the back of his photograph regarding a future White victory: "It will come by a rebellion."[7]

Although such a prospect seemed utterly dashed by the outcome of World War II, the irrepressible Burke was not discouraged. While former leaders of the obliterated Third Reich were still testifying at the first Nuremberg Trials, he persuaded a few of his Grey Shirt and American Nationalist Party comrades to join him in forming the most overtly National Socialist-style organization of its kind since the German American Bund. This later iteration would be formally called The Columbian Workers Movement of America (CWMA), better known, simply, as the Columbians.

Burke explained:

> "Columbia," is the poetical name of America. I designed the flag of the organization. Its background is the battle-flag of the Confederacy: the square, four-foot-by-four-foot flag of Lee and Jackson, with the red field and the blue cross of St. Andrew.
>
> Over this background of the organization's flag is a large, white disc, and inscribed upon it is a red lightning bolt. As we today sleep

within the vicious embrace of alien octopus coils, the lightning bolt and its thunder must awaken us to the heavy duties involved in the survival—spiritually and physically—of our people and race. This is the meaning of the lightning-bolt symbol. I also designed a lightning-bolt lapel insignia and shoulder insignia.[8]

A contemporaneous newspaper article reported how "a jagged red streak is the Columbians' insignia, a symbolic thunderbolt that proclaims the arrival of a new organization in the Southland."[9]

The Columbians opened a headquarters by leasing three rooms on the second floor of a downtown office building at 82 Bartow Street in Atlanta, Georgia, "where the short-lived and anecdotal pre-war National Fascist Party had lived." All the rooms "had a cots-and-barracks atmosphere about them. In one room was a lithograph of Lee and his generals. On the wall opposite were the Stars and Stripes and the Stars and Bars, with the Columbians' banner in between." The article added that a "Confederate flag hangs outside the headquarters."[10]

According to historian and BARNES REVIEW contributor Rémi Tremblay:

> At least one member was present in the headquarters at all times, day and night, to answer calls and, doubtless, defend the premises. This street-side office also housed a militant library of some 50 books, including *Mein Kampf*.[11]

The Columbians published a newspaper called *The Thunderbolt*, subtitled "The White Man's Viewpoint." In its first issue, they proclaimed their views and intentions in uncompromising language:

> The long-awaited White man's movement to save first the South and then the nation has at last begun on August 16, when the state of Georgia granted a charter to the Columbians Inc., a patriotic and political group pledged to organize and create voting solidarity among all White American citizens who are adherents of the true American spirit—belief in the integrity of our blood. The Columbians Inc. absolutely repudiate the un-American idea of the melting pot. The object and purpose of the movement is to encourage our people to think in terms of race, nation and faith, and to work for a national moral reawakening in order to build a progressive White community that is bound together by a deep spiritual consciousness of the past and a determination to share a common future.[12]

From its inception, the CWMA was conceived as a public-action, populist phenomenon aimed at fulfilling specific political agendas for the implementation of its program by running in and winning local, then statewide and, ultimately, national elections. These goals might only be accomplished through appealing directly and effectively to the White working class, whose members suffered most from the pangs of liberal democracy. Personal experience had taught Burke and his old comrades, however, that their traditional opponents would physically attack the new movement at every opportunity, necessitating an organization of monitors fierce enough to properly protect their leaders.

It seems incredible that a transparently Nazi organization was so well received just after World War II.

Accordingly, a bodyguard in heavy GI boots and wearing khaki shirts emblazoned on the upper-left sleeve with the red thunderbolt patch was trained in the art of self-defense and known as the "Thunderbolt." Aware, too, that they could expect determined opposition from mainstream politicians, the Columbians vowed to strictly behave as law-abiding citizens at all times, under all circumstances, no matter how irksome. They upheld constitutional guarantees of free speech and the right to participate in public elections for government offices, just like any other Americans.

Beginning in mid-summer 1946, the Columbians began distributing leaflets to promote their first public meeting. On August 26, a respectable turnout of 300 listeners filled Atlanta's East Point Auditorium to hear Burke announce the CWMA program. He had the eloquence of conviction, as remembered even 60 years later:

> A credible speaker, Burke would roll up his lips, grit his teeth and, in a rasping voice, condemn, by name, those committed to overthrowing the nation. He had a temper, which showed when he would describe how immigrants were assaulting the country, or minorities taking jobs and offices. He insisted on nothing short of an America which "looked like George Washington." Even being considered a "radical" and "hothead" never dampened Burke's ardor.[13]

He was nothing, however, if not forthright. He declared to his East Point Auditorium listeners:

> We are not a secret order. We are a Nationalist movement that stands up to speak for the White masses, organizes them and shows them how they can take control and have a better life. We're political. To take control, we must first convert a neighborhood, then win over an entire city, then the state government and, finally, the national government.
>
> The CWMA welcomes all members of the White man's community, whatever their religious differences may be. The only thing that matters is that we stand together for our common racial survival. I believe that America today is a battlefield on which two forces are vying for mastery. These forces are the authentic American spirit and the anti-American, anti-Western spirit of invasion and materialism. I believe that the issue that most clearly marks the battle line between these

two opposing forces that are shaking the world is that of race. I believe that the idea of racial purity was born of the authentic American spirit, and that those who defend this sacred idea count among their fellow soldiers the spirit of our great dead.

I believe that the idea of racial amalgamation is the fruit of this anti-American, anti-Western, alien spirit, and that those who carry the banner of this idea are in mortal conflict with the depths of the American soul. I believe the time has come for every man to step forward and enlist in the struggle on the side of the American spirit, or on the side of the foreign, Asian spirit. I pledge to fight in the ranks of those who believe in the sacred American ideals of race, nation and faith.[14]

Burke was followed by Homer Loomis, with whom he shared CWMA command:

The two races cannot live together in this country without an eventual racial fusion, a mulatto America. We have a choice between bastardization and separation. The color line is blurring under the influence of damn liberals. We are faced with mongrelization, which is the death of the White race. All the great civilizations of history were deeply conscious of their race and the color of their skin, including the Egyptians, Chinese, Japanese, Medes, Persians, Babylonians, Assyrians, Greeks, Romans, and even the cultureless Mongols. Their societies maintained themselves on a functional social, political and cultural basis, as long as they resisted interbreeding with foreign and hostile peoples.

I love the spiritual and physical characteristics of my race. I will, therefore, fight to ensure that they are not replaced in our descendants by the characteristics of non-White people. Unity within the social group is the basis on which all future progress must rest. Only if the individual members of our social groups resemble one another sufficiently, physically, to be able to intermarry freely with their fellows, can a civilized society continue to exist. It is the bond of a common race that has kept great civilizations together throughout history. Those that have mixed their blood with inferior peoples have collapsed. America is not exempt from the repetitive cycle of internal destruction. We must, as a people, either recognize it and live, or ignore it and pass away. We Columbians choose to live by fighting for our race.[15]

Arrogantly Defies Georgia

Columbians Bid For Aid Of Hoosiers

Nazi-Type, Storm Troop Organization Eyes 'Ripe Midwest'

By CHARLES G. GRIFFO

Copyright, 1946, The Indianapolis Star

Membership applications for the Columbians Inc., Nazi-type storm-trooper political party which arose recently in Georgia and whose political theory has been labeled as even more vicious than that of the Ku Klux Klan, are being circulated in Indiana, The Star learned yesterday.

Action of the Indiana General Assembly will be sought to outlaw the Columbians as well as the Klan, Governor Ralph F. Gates said last night when informed of the Georgia party's plans.

IN A TELEPHONE interview, thin-faced Emory Burke of Atlanta, president of the Columbians, admitted reports that membership blanks were being circulated in Indiana. He refused to reveal how many. "I don't know," he said.

"This is only the beginning, however," he boasted.

"We plan to organize from Atlanta to Chicago. The Midwest is ripe for such a thing."

The Indiana General Assembly in January will be asked to pass a law outlawing the Ku Klux

Emory Burke, president of the Columbians, Inc., membership blanks for which organization reportedly are being circulated in Indiana, is shown as he tore up a copy of the Georgia charter of the organization. He sent it to the State's Attorney's office in Atlanta. Georgia has instituted proceedings to have the charter outlawed. The group's official uniform is similar to that of the Nazi youth party. (A.P. Wirephoto.)

Founder of the Columbians Emory Burke is shown tearing up a copy of the Georgia Charter of Organization after being informed the state was planning to make the Columbians "illegal."

The ultimate solution to the dilemma posed by Blacks in America was their repatriation to Africa, where they would be first-class citizens of their own country, not second-class citizens in America. Loomis believed this was an easily accomplishable task. Referring to the recently concluded war, Loomis declared:

It's not as impossible as skeptics say. If, in just four years' time, the United States could send almost 1.9 million soldiers to kill their fellow White men in Europe, then surely we can resettle all 15 million of our Negroes in Africa during peacetime conditions. This is not a scheme dreamed up by some extremist Columbian. On the contrary, the concept itself comes from a Black man, Marcus Garvey, supported by some 2 million Negro followers.[16]

But even if such a task proved twice as difficult, it must still be undertaken, because the alternatives would be so much worse. A segregated America could only

The Columbians attracted the support of some prominent public figures, such as U.S. Gen. George Van Horn Moseley (1874–1960), holder of the Army Distinguished Service Medal and commander of the Order of the Crown of Italy. "We pay great attention to the breeding of our hogs, our dogs, our horses and our cattle," he observed, "but we are just beginning to realize the effects of absorbing objectionable blood in our breed of human beings. The pages of history give us the tragic stories of one-time leading nations that imported manpower of an inferior kind and then intermarried with this inferior stock. Those nations have either passed out of separate existence entirely, or have remained as decadent entities without influence in world affairs." Source: Bendersky, Joseph W., *The Jewish Threat*, Basic Books, 2002.

> temporarily postpone the inevitable, life-threatening difficulties inherent in two irreconcilable peoples restricted within the same, national boundaries. No! We must have an all-White America for avoiding such unnecessary challenges to our survival.[17]

The audience interrupted both presentations with loud applause, frequent cheers and several standing ovations. The previous year—just 16 months earlier—America's war against Hitler had come to an end. Popular patriotism had thoroughly demonized him and all his works. In the context of the times, it seems incredible that a transparently Nazi organization could have been so enthusiastically received by an American cross-section of middleclass workers, veterans, students, and housewives.

True, CWMA spokesmen refrained from mentioning the Führer and did not display his swastika. But, audience members of the immediate postwar period could hardly have failed to recognize the Columbian twin thunderbolts and their conspicuous identity with the SS runes, or the khaki-shirted security squad's obvious resemblance to German brown-shirted Stormtroopers. The incongruous acclaim showered upon Burke and Loomis may only be understood as a suppressed racial instinct that overrode years of brainwashing.

Nor was the East Point Auditorium event a fortuitous fluke. Even the CWMA's harshest critics conceded that it struck a chord of sympathy with Whites of postwar America's middle class.

Tremblay points out:

> Many felt abandoned by politicians who were beginning to tout racial integration.
>
> Veterans and blue-collar workers joined the Columbians. The organization grew rapidly. Uniformed members formed patrols in White working-class neighborhoods, where waves of black crime were becoming more frequent and police presence was low. Columbian patrolmen specialized in "citizen's arrests" when they observed infractions, as the civil code allowed American citizens to arrest a potential criminal when he was seen committing a crime.
>
> Appreciating the reassurance provided by these semi-official law enforcement officers, many residents posted a sign in their window with the Columbian symbol and the slogan, "Zoned as a White Community." This slogan was not insignificant, as it laid the foundations for a physical separation of the races, with Black and White zones. In short, an ethnic nationalism that went beyond simple segregation.
>
> The Columbians attracted supporters from all over the United States, and enjoyed the sympathy of several major prewar figures, such as Gen. George Van Horn Moseley, who many, before World War II, saw as the providential man who could have had the stature to seize power.[18]

Even the Atlanta chapter of the AFL Plumbers and Steamfitters Union opened its facilities to weekly CWMA meetings.

The greatest success of its kind Burke and Loomis enjoyed occurred on October 18, 1946, when they were enthusiastically praised by over 3,000 persons attending an outdoor meeting. Spurred by this sizeable outpouring of approbation, they stepped up the pace of their activities. Sound trucks echoed the Columbian program across the city. There were "impromptu rallies in mill neighborhoods and frequent demonstrations, marching in lockstep through the streets of Atlanta" against only sporadic opposition, the Columbians were more often welcomed by spontaneous displays of support.[19]

But it was this growing public acceptance that frightened their enemies. Tremblay tells how, "elected officials, members of the press, and local ministers all condemned the organization as a public menace requiring immediate attention."[20]

On October 28, to commemorate the 24th anniversary of Benito Mussolini's March on Rome that gave Fascism its first national victory, Loomis and several Thunderbolt guardsmen picketed against the latest Black incursion into a White neighborhood.

With lightning speed, Thunderbolt bodyguards dealt with those trying to disrupt Columbian meetings.

They were arrested by city police, who clearly violated their constitutional right to freely and peaceably assemble in public.

Three days later, around 400 so-called "anti-Fascist activists"—as Communist terrorists typically refer to themselves—attempted to sack the Bartow Street headquarters, jubilantly ripping down the Confederate flag flying out front over the main entrance, and casting it into the gutter. Several dozen Thunderbolt men counter-attacked with blackjacks, pushing the Marxist mob back away from the headquarters and littering the street with broken Reds.

Police and ambulances belatedly arrived to scrape the quivering bodies off the pavement. Within the next 48 hours, a second bout took place when Loomis led a countermarch. Hundreds of thugs, "mostly linked to Jewish movements, charged the demonstration," which they could not stop.[21]

These physical confrontations having failed to inhibit the Columbians, the enemy resorted to subterfuge, the dark arts of which they are past masters. Operatives from yet another Jewish-sponsored group, The Non-Sectarian Anti-Nazi League, employed dirty tricks to disrupt the Columbians:

> An organization financed by British services during the war to block non-interventionists and linked to B'nai B'rith, [The Non-Sectarian Anti-Nazi League] managed to defrock two members of the organization by bribing them. They then publicly denounced the Columbians for secretly planning violent acts, a charge which the principal members denied wholeheartedly. One of the two self-denying members retracted his statements.[22]

Where street violence and bribery could not separate the Columbians from their growing following among fellow White Americans, the political establishment marshaled all its propaganda and judicial forces. Prominent *Washington Post* columnist Edward T. Folliard rejoiced that:

> [B]oth of the city's newspapers—the *Constitution* and the *Journal*—are crusading against them, after first maintaining a hush-hush policy for fear of giving them free advertising. Virtually all civic and patriotic organizations are fighting them. Protestant clergymen have denounced them as prototypes of Hitler and

his Nazis. The official organ of the Catholic Laymen's Association of Georgia, *The Bulletin*, has joined in the fight.

[Folliard did not deny] the fact that Atlanta's police have gone all out to harass them.[23]

A writer for the *Georgia Encyclopedia* confirmed criminal police behavior:

> The Columbians were uniformly condemned by the city's press and targeted for arrest by its political establishment. In November, state officials moved to revoke the group's charter. Burke and Loomis both were indicted on charges of incitement to riot and usurping police powers only two weeks later.[24]

The defense clearly showed in court how, in every violent encounter, the Columbians legally defended themselves from others who invariably initiated each attack. Moreover, no words uttered by any CWMA speaker nor published in the pages of its *Thunderbolt* newspaper could be reproduced to show how they urged listeners or readers to commit criminal actions of any kind.

Columbians had only made citizen's arrests in those areas of Atlanta where Black crime—particularly burglary and assault against White residents—was rising and police presence was insufficient. Georgia's citizen's arrest laws allowed private citizens to personally apprehend anyone engaged in criminal activity or, if they had reasonable cause, to believe the suspect committed a felony. After making an arrest, the citizen had to take the accused to a magistrate or peace officer without delay. These stipulations were strictly followed in every citizen's arrest made by the Columbians, as even several police officers testified.

Suddenly, Georgia Assistant State Attorney Dan Duke, without warning or provocation, punched Burke in the face, knocking him to the floor and opening a bloody gash over one eye. The proceedings dissolved in chaos. Although the assailant committed this serious offense in the judge's chambers, he was neither arrested nor charged with felonious assault.

An article in *The Canberra Times* of November 26, 1946, explains: "Later the judge said he would not take any cognizance of what had occurred, as his back was turned at the time and he did not see anything."

This is obviously impossible to believe, as the attack occurred in the locked judge's chambers. According to the article, Duke had punched Burke because, "by implication, Burke had accused him of not being of pure Anglo-Saxon strain."

Under any other circumstances, Duke's criminal assault on Burke would have immediately put an end to the trial. Instead, Burke and Loomis were found guilty on February 15, 1947. According to author Edward Hatfield:

> Area newspapers cheered their conviction, and state Solicitor General E.E. Andrews concluded that the trial broke the "backbone" of the organization. Indeed, the group's membership declined precipitously. The group's swift prosecution by Atlanta officials demonstrated the efficacy of the moderate consensus that would later earn the city its reputation as "the City Too Busy to Hate."[25]

In the 1940s, Burke was one of the first to recognize the demographic storm threatening the U.S.

Apparently, Atlanta was too busy to hate violent criminals, even as the city allowed them to displace the city's predominantly White and law-abiding residents in 1970. A mere four years later, "the City Too Busy to Hate" had earned a new nickname: "the Murder Capital of the United States."[26] After the turn of the century, in 2009, Atlanta's violent crime rate was double the national and state averages.[27]

Almost 80 years ago, when the Columbians warned what was coming, Atlanta's total number of residents in the metropolitan area, where crime was in the lower, single-digit rates, had a White population of 74%.[28]

Today, with a 38.9% White population, the most common violent crimes in the city are aggravated assaults committed almost entirely by its Black majority, with important assistance from Atlanta's 26,800 Hispanics. The metropolitan area's Latino population is expected to nearly double to 21% by 2050.[29]

Loomis was sentenced to 30 months in a public work camp (otherwise known as a Georgia chain gang) and Burke to three years in prison. He appealed unsuccessfully.

In 1950, he entered the penitentiary but served only 16 months, thanks to pressure from the Free Emory Burke Committee, led by the indefatigable Gen Van Horn Moseley. Faithful to his ideals, Burke continued until his death at the age of 87 to be an activist, lecturing for various like-minded groups. Emory Burke is one who can and should be remembered, as he was one of the first in the 1940s to recognize the demographic storm threatening to overwhelm the West.[30] ❖

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1. Field, Alexander J., Ph.D. *The Economic Consequences of U.S. Mobilization for the Second World War*, CT: Yale University Press, 2022.

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3. Grant, Madison. *Conquest of a Continent.* CT: Martino Fine Books 2018 reprint. Grant's bestseller enumerating the peril of hosting non-White populations influenced Congress to pass 1924's Johnson-Reed Act aimed at preserving the original Aryan-racial integrity of the United States. Dixon, Jr., Thomas. *The Leopard's Spots: A Romance of The White Man's Burden*, NY: Doubleday, Page & Co., 1902. A real-life historical novel about the post-Civil War period and the plight of Reconstruction-era White Southerners at the mercy of Black barbarity.

4. Burke-Emory-See-Columbians.pdf, www.publiclibrary.cc.

5. The quasi-Fascist governor of Louisiana, Huey Long, was assassinated by Dr. Carl Austin Weiss on Sept. 10, 1935. For decades, Weiss has been said to have been a Jew. But there is a debate about that. See our item at right by author Michael Collins Piper.

6. As a naturalized citizen, Schmuederich believed he was not obligated to register with the Selective Service. Indeed, federal law mandating registration at the time was so vague and convoluted, it had to be rewritten several times but never often enough to make it sufficiently unambiguous. A judge in any other circumstances would not have ruled to convict the accused.

7. Freeland, Scott, *They Too Were Americans: The German-American Bund in Words, Photos and Artifacts*, CA: R. J. Bender Publishing, 2011.

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15. Tremblay, *op. cit.*

16. Ibid.

17. Marcus Mosiah Garvey (1887–1940) was a Jamaican political activist and the most prominent proponent for the repatriation of America's Black population to Africa.

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19. Tremblay, *op. cit.*

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26. Pierce Patrick, Robert Jr., "A Nail in the Coffin of Racism: The Story of the Columbians," *Georgia Historical Quarterly* 85 (summer 2001): 245-66.

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28. "The Most Dangerous Cities in America," p. 3, *24/7 Wall Street*, September 27, 2016.

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The Debate Over Huey Long's Killer

About the only thing we can say for certain about the assassination of Huey P. Long is that he was not killed by a Jewish doctor named Dr. Carl Austin Weiss. The official story is that Weiss approached Long in the halls of the Louisiana State Capitol Building in Baton Rouge and shot Long, and then Long's guards shot Weiss. Some say that Weiss approached Long, confronted the senator—possibly punching him in the mouth—and then the bodyguards let loose with multiple fire, cutting Weiss to pieces. Then, so the story goes, Long was wounded in the crossfire from his bodyguards' weapons and subsequently died later in a hospital after what may have been a bungled effort by his doctors to save his life. There are some who have suggested that Long's doctors were told to bungle their efforts. It's true there were people—even including some in Long's own inner circle—who wanted him dead.

In this version of events, Long's associates were concerned that the Roosevelt administration was about to lay down a series of criminal indictments against Long and others in his administration, and that Long's associates felt if he were out of the way, the Roosevelt administration would stop the persecution. In the end, that didn't happen. A number of Long's associates were indicted and sent to prison.

But, as far as Huey's death is concerned, the fact is that a number of quite rational authors have had spirited debates as to what exactly happened the day Huey Long was shot. However, I want to lay to rest just one myth about Huey's assassination: Despite repeated statements over the years, Weiss was not Jewish and doesn't even appear to have been of Jewish descent.

While the most famous surviving photograph of the young doctor does portray a young man with dark curly hair and a visage that many would say was "Jewish," the truth is, Weiss was the grandson of a Bavarian German Roman Catholic immigrant who had been a church choirmaster. Weiss himself was the valedictorian at the Roman Catholic parochial school he attended. In addition, the Weiss family, generally, appear to have been church-going Roman Catholics. Weiss himself was buried in a Roman Catholic religious service.

While it is entirely possible that Weiss's family—on the paternal side—was Jewish at some point, there is no published evidence to affirm that. And, while Weiss is a common Jewish name, it is also very much a traditional German name, as many German and Jewish families named Weiss will attest. And there is no evidence, either, that Weiss had Jewish blood on his mother's side.

There are many who will find this revelation about Dr. Weiss hard to digest, considering the many years of misinformation about this topic, but facts are facts.

There could be—and have been—many variations on the stories surrounding possible plots (real and contrived) against Huey Long. The fact is, the murder of Huey Long removed the greatest threat ever faced by Franklin Delano Roosevelt and the powerful Wall Street interests Long had opposed his entire career. ❖

—Michael Collins Piper (1960-2015)
Share the Wealth: Huey Long vs. Wall Street
(Softcover, 101 pages, $20 plus $5 S&H from TBR.)

The Revisionist Evolution of Historian Charles A. Beard

By Antonius J. Patrick

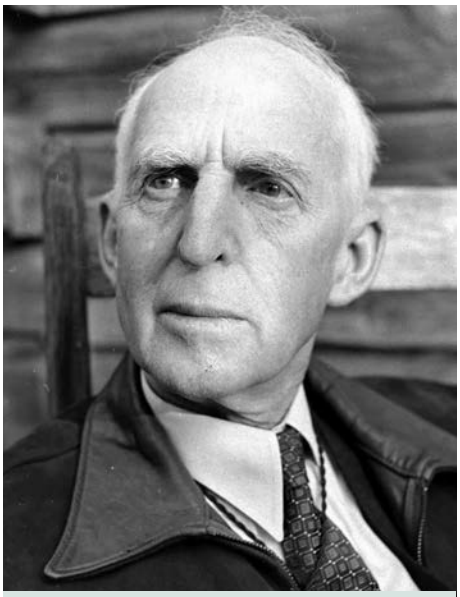
Introduction

On November 27, 1874—almost exactly 150 years ago—Charles A. Beard was born near Knightstown, Indiana. By the close of his life in 1948, Beard was considered the foremost American historian of the first half of the 20th century, and his works and life still receive discussion to this day.[1]

Beard is mostly remembered for his iconoclastic study *An Economic Interpretation of the Constitution of the United States*. In addition, and sometimes with his wife, he wrote a series of books on American and European history and was awarded a number of prestigious academic honors and appointments, including a position on the editorial board of the *Political Science Quarterly* and president of the American Historical Association in 1933, where he delivered his famous address "Written History as an Act of Faith."

The importance of his book on the Constitution is recognized to this day, as it was one of the first studies to demonstrate that there was more to the making of the document than the founding fathers' attempt to "form a more perfect union." Beard contended that the system of government that they created was also highly favorable to their financial interests.

An Economic Interpretation of the Constitution remains relevant today for it opened the door to later critiques of the Constitution and the republic it established, which is now burdened by trillions of dollars in debt and has become a worldwide empire interfering in the lives of countless people. Despite the founders' failure to produce a long-lasting, limited federated system of government, the Constitution is still beloved and treated as Holy Writ by most conservatives and, surprisingly, many libertarians.



CHARLES BEARD
Complex historian.

Beard's view on the Constitution raised quite an uproar among his colleagues and the political class at the time. How could anyone not see the altruistic motives of the document's framers, who sought to do what was only best for the American people?

Beard's interpretation of the Constitution eventually gained grudging acceptance among the historical establishment. However, his opposition and exposition of the bellicose foreign policy of the Franklin Roosevelt administration prior to World War II has been mostly ignored. Yet, his books and articles on foreign policy, which have proven over time to be highly prescient, should, like *An Economic Interpretation of the Constitution*, receive equal if not more attention, given the chaotic state of the world due mostly to the actions of the United States.

THE MAKING OF A REVISIONIST

Beard fell in line with most of academia, and was an ardent supporter of American intervention in World War I. It would not be until the early years of the 1920s that Beard changed his view. This shift set him on a course to become a prominent voice of non-interventionist American foreign policy in the years to come.

Although he eventually adopted the Revisionist position on World War I, it was surprising that he was not skeptical from the outset of U.S. participation in it, and did not see that it was more than just "making the world safe for democracy." His book on the Constitution showed that the protection of the financial interests of the framers played an

Charles A. Beard (1874–1948), shown above, like many of the historians of his era—even Harry Elmer Barnes—at first believed Germany bore sole responsibility for starting World War I and, later, World War II. After getting the chance to examine primary documents, both changed their minds and came to realize that much of what they had previously accepted as fact regarding "war guilt" was nothing more than war propaganda.

overlooked role in the political system they created. If the Entente Powers lost, or if there was an unfavorable settlement, it was widely believed at the time that American financial interests, which had invested heavily in the Allied cause, would suffer tremendous losses.

While Beard came over to the anti-interventionist camp, like many of his fellow Revisionists, he did not see the decisive role that ideology played in Woodrow Wilson's fateful decision. It was the president's contempt of Austria-Hungary—at the time one of the last vestiges of Christendom and aristocratic governance, in general, versus the democratic nation-state that America embodied—that drove Wilson to intervene, despite no existential threat to America's national security.

The eminent anti-egalitarian social critic Erik Ritter von Kuehnelt-Leddihn describes this crucial aspect of America's 28th president:

> Austria was far more wicked than Germany. It existed in contradiction of the Mazzinian principle of the national state, it had inherited many traditions as well as symbols from the Holy Roman Empire … its dynasty had once ruled over Spain … it had led the Counter-Reformation, headed the Holy Alliance, fought against the *Risorgimento*, suppressed the Magyar rebellion under Kossuth … and morally supported the monarchial experiment in Mexico.

Kuehnelt-Leddihn continues:

> Hapsburg—the very name evoked memories of Roman Catholicism, of the Armada, the Inquisition, Metternich, Lafayette jailed at Olmütz and Silvio Pellico in Brünn's Spielberg fortress.[2]

"Such a state," Kuehnelt-Leddihn asserts, "had to be shattered; such a dynasty had to disappear."[3]

Despite his pro-war views and before he became a Revisionist, Beard was outspoken in defense of the free speech rights of those who opposed U.S. participation in the war. For this unpopular stance, the historian was criticized in the press and even at Columbia University, where he taught. To his outrage, Beard was required to explain his views to a hostile Columbia board of trustees.

The acrimony between the school and Beard escalated when, in 1917, after the United States had entered the war, Columbia fired two anti-war professors, James McKeen Cattell and Henry Wadsworth Longfellow Dana.[4]

Despite America's participation in the war—which Beard pushed for—he, nevertheless, defended Cattell and Dana. He realized the hypocrisy in "fighting to safeguard democracy and America's cherished liberties," yet one of the nation's leading universities was persecuting two of its members for expressing their right of free speech. Still, Beard

did not change his position on the war, although he may have begun to have doubts.

The dismissal of Cattell and Dana was the final straw for Beard. He resigned his position in protest, ending his contentious tenure at Columbia, never again to return to academia. The incident showed that the nation's leading educational establishments had long been propagandists for the U.S. government, with the sycophancy only accelerating as the years have passed.

The affair reveals the type of person that Beard was, and which he would show over the course of his life. Despite the attacks by the press, academia, and politicians, the historian displayed great courage in sticking to his convictions. Very few of his stature have stood up for their principles as Beard did, especially if one looks at the recent "Covid-19 epidemic," where hardly any of those who knew better tried to stop the insanity that was taking place.

One of the first works that set Beard on his Revisionist path was the extremely influential series of articles by Sidney B. Fay that appeared in the *American Historical Review* in 1920. It eventually became part of his book *Origins of the World War* (1928). Fay was one of the first to look at the diplomatic documents of Austria, Germany and Russia (which the Bolsheviks happily supplied) that provided a much-needed balance to the one-sided Allied account of how hostilities began.

They showed that the Allies were just as culpable for the war's outbreak as the Central Powers. Such a revelation undermined the "war guilt" clause of the Versailles Treaty, which placed the blame for the conflict's outbreak solely on Germany.

In his must-read biography of Beard, Richard Drake wrote of the impact of Fay's work on the historian's thinking:

> Fay's articles successfully challenged the conventional picture of France, England and Russia as purehearted innocents fiendishly set upon by the congenitally sinister Germans, as the Treaty of Versailles, with excessive compression about the conduct of the victors, presented matters in the clause assigning full and eternal blame to the defeated foe.[5]

The enormously influential British author John Maynard Keynes, whose economic theories continue to be followed by policymakers to this day, wrote a truthful account of the Versailles Treaty entitled *The Economic Consequences of the Peace* (1919). Keynes understood the grave injustice of the settlement, which he compared to what Rome did to Carthage after the Punic Wars. The economist predicted that Germany would be turned into an economic basket case, and that another war would most likely be to reverse and avenge the humiliation of the treaty.

By 1922, Charles Beard had almost come full circle to a Revisionist viewpoint on World War I.

Beard believed that *The Economic Consequences of the Peace* was "the definitive analysis of the postwar settlement," and "that the war had been about the furtherance of militarism and imperialism, not their extinction."[6]

By 1922, Beard had almost come full circle to a Revisionist viewpoint on the war. In a speech given at Amherst College, the historian dismissed the Allied propaganda of German militarism and its autocracy as a cause for the war and instead pointed to the devastating archival evidence that showed that all the belligerents had driven "Europe into the abyss." The war was "motivated by the same lust for strategic and economic advantage, with no scruples at all regarding the means to attain them."[7]

In his speech, America, too, was blamed for its own form of imperialism and war profiteering. While Beard did not allude to it, later research would show that, even before its official declaration of war, the Wilson administration was deeply involved behind the scenes prolonging the conflict when a settlement could have been reached and the prewar political landscape salvaged. The president's promise to the Allies that he would get the country into the war after his 1916 re-election not only meant more slaughter and destruction, but the end of the old political order—a goal Wilson wanted to see through.[8]

BEARD AND BARNES

By the time Harry Elmer Barnes's *The Genesis of the World War* was published in 1926, Beard was firmly in the Revisionist camp. Like Beard, Barnes had supported U.S. intervention and Wilson's decisions throughout the conflict. Later, he, too, had become convinced of the president's duplicity and the Allied guilt in igniting the conflagration after reading the first wave of Revisionist scholars. This included Keynes, Fay, Raymond Beazley, Edmund Dene Morel, and Max Montgelas.[9]

Barnes was quite forward in his denunciation of Wilson, calling his pledge to keep the United States out of the war a deliberate lie. He also noted the hypocrisy of one of the president's reasons for entering the conflict: "The German submarine warfare was a legitimate retaliation against the British violations of international law … against which Mr. Wilson refused to protest with adequate persistence and firmness."[10]

Beard and Barnes would grow closer in the following decade, as both saw the actions of the FDR administration leading the country into another major conflagration. Barnes did not take any classes from Beard

during his studies at Columbia, where he earned his Ph.D. in 1918. It is likely, however, that Beard was "the highly competent critic who prefers not to be mentioned by name" whom Barnes referred to in his acknowledgments to the *Genesis of the World War*.[11] Beard was a keen observer of the developments in Yugoslavia, and had written *The Balkan Pivot* in 1929.

Both great scholars were in agreement on why America became involved in the struggle, the role of the Allies in starting the conflagration, and the draconian Treaty of Versailles that they, along with a number of others, believed would lead to another war. "Beard shared unreservedly Barnes's Revisionist views," writes Richard Drake, "of the war's origins and America's involvement in it. Thereafter, they would reinforce each other's arguments about these two subjects."[12] Both saw that:

> America's intervention had absolutely nothing to do with the president's assurance about how the country would be making the world safe for democracy and everything to do with safeguarding the investments of American bankers and financiers in the Allied cause.[13]

While financial considerations were certainly a cause, it was the former Princeton political science professor's fanatical desire to transform what was left of the Christian hierarchical social order of the Old World to his liking that brought America into the war.

While *An Economic Interpretation of the Constitution* would remain his most notable achievement among academia and the reading public at large, it was World War I that had the most profound impact on Beard's life as he saw it as "the greatest calamity ever to befall Western civilization." He would "spend the rest of his life trying to identify the tragic flaw that had caused Europe's downfall, and to understand the American side of the horrific story."[14]

BEARD AND WORLD WAR II

Prior to his two masterful studies on FDR's foreign policy—*American Foreign Policy in the Making, 1932-1940* (1940) and *President Roosevelt and the Coming of the War*, 1941 (1948)[15]—Beard spent most of his later scholarly years aimed at keeping the United States from making the same mistake as it did in 1917. His theoretical endeavors, such as *A Foreign Policy for America* and advocacy of "continentalism," were outlining a theoretical program of neutrality.

In *Giddy Minds and Foreign Quarrels*, published, ironically, in September 1939 with the start of what would become World War II, Beard sketches the history of U.S. foreign policy from the time of George Washington to Theodore Roosevelt. The nation decidedly remained neutral, at least in regard to overseas affairs. Of course, the U.S. government had no qualms about making war on its own citizens when the South valiantly attempted to secede from the Union, or the many incursions that it made in Latin America with its relentless drive to remove Spain's political presence from the Western Hemisphere.

Beard describes this period of what he called that "'wonderful' century of 'peace, religion, and international good faith':"

> [T]he Government of the United States kept aloof from the aggressions, wars, and quarrels of Europe. It proposed no world conferences for correcting the wicked, settling conflicts, and curing unrest in the four corners of the earth. From time to time, it is true, groups of American people held meetings in favor of one country or party or another, but even they did not try to force their Government to play the role of universal preceptor and manufacturer of rules for settling everybody and everything under threats of armed intervention.[16]

In one of the few acknowledgments by the historian that ideas

Telling Quotes from Charles Beard

"The Industrial Revolution had two phases: one material, the other social; one concerning the making of things, the other concerning the making of men."

* * *

"The Constitution did not even go into effect when Washington was inaugurated the first president. The wisest men knew that it was only a figment of the imagination then."

* * *

"During the election of Washington's successor, it became apparent that the country was sharply divided, and that the dissatisfaction with Federalist policies was deep and fervent."

* * *

"The crowning feature of the federal system is the supremacy of the judiciary over all other branches of government in matters relating to the rights of persons and property."

* * *

"All the lessons of history in four sentences: Whom the gods would destroy, they first make mad with power. The mills of God grind slowly, but they grind exceedingly small. The bee fertilizes the flower it robs. When it is dark enough, you can see the stars."

* * *

"The fundamental division of powers in the Constitution of the United States is between voters on the one hand and property owners on the other."

* * *

"Education from the lowest to the highest form must have for its object the training of the individual so that, in seeking the fullest satisfaction of his own nature, he will harmoniously perform his function as a member of a corporate society."

have a transformative effect on history,[17] Beard contends that the end of an America First foreign policy came in the 1890s led by the ideology held and eventually spread by four individuals: Alfred Thayer Mahan, Theodore Roosevelt, Henry Cabot Lodge, and Albert J. Beveridge. "These [four] were," in Beard's eyes, "the chief manufacturers of the new doctrine correctly characterized as 'imperialism for America,' and all of them were primarily phrase-makers."[18]

Whether Beard realized it or not, it was ideology which also made the "wonderful century" that he so esteemed. The dominant idea that shaped the era was anti-statism with its components of laissez-faire, trade and commerce with all, non-interventionist foreign policy, and a monetary system based on hard money. The American Revolution and later the War for Southern Independence were decentralization movements which sought to break away from larger political entities—the British Empire and the U.S. federal government.

In the American Revolution, the ideas of Locke, Jefferson, the Englishmen John Trenchard and Thomas Gordon's *Cato Letters*, among others, inspired the colonists.[19] American Southerners voiced the same arguments as their forefathers did in their valiant effort to secede from the North.

Unfortunately, a conservative backlash quickly ensued, and the decentralized anti-statist mentality that drove the American Revolution was replaced by the adoption of the Constitution which created a powerful central government and destroyed much of the autonomy that the individual states enjoyed under the Articles of Confederation. Beard saw as much in his own analysis of what took place in Philadelphia in 1789.

In *Giddy Minds and Foreign Quarrels* and throughout his works in the 1930s, Beard chronicled each bellicose foreign policy step that the Roosevelt Administration took, making it inevitable that war would not be avoided: massive armament spending, the provocative 1937 "quarantine speech," the institution of a peacetime draft, the freezing of Japanese assets, the undeclared war on German ships and submarines, etc. All of this led to an unmistakable conclusion as Beard incisively states in *Giddy Minds and Foreign Quarrels*:

> President Roosevelt's foreign policy is clear as daylight. He proposes to collaborate actively with Great Britain and France in their everlasting wrangle with Germany, Italy and Japan. He wants to wring from Congress the power to throw the whole weight of the United States on the side of Great Britain and France in negotiations, and in war if they manage to bungle the game. That using measures short of war would, it is highly probable, lead the United States into full war must be evident to all who take thought about such tactics.[20]

FDR collaborated actively with Great Britain and France in their everlasting war on Germany.

Beard, of course, did not just stop with a critique of FDR's reckless foreign policy activities but proposed a sensible and proven alternative that would ensure peace and prosperity for Americans, which is still applicable to this very day:

> It is the doctrine formulated by George Washington … and followed … [by] the United States until near the end of the nineteenth century, when the frenzy for foreign adventurism burst upon the country. This doctrine is simple. … We should promote commerce, but force 'nothing.' We should steer clear of hates and loves. We should maintain correct and formal relations| with all established governments without respect to their forms or their religions.[21]

While many modern-day conservatives and neocons talk incessantly about their admiration for the nation's founding fathers and the system of government they set up, almost all never speak of the founders' views on foreign policy, despite the historical evidence of its overall beneficial effects, as Beard notes:

> This policy was stated positively in the early days of our Republic. It was clear. It was definite. It gave the powers of the Earth something they could understand and count upon in adjusting their policies and conflicts. It was not only stated. It was acted upon with a high degree of consistency until the great frenzy overtook us.[22]

While the vast majority of Americans at the time saw the U.S. involvement in World War I as an aberration and agreed with Beard and his fellow "isolationists" about keeping the nation neutral, the cunning Roosevelt was doing everything in his power to provoke an attack. Pearl Harbor shattered forever Beard and the country's hopes of an America dedicated to commerce and peaceful co-existence.

CONCLUSION

Why should Charles Beard be remembered 150 years after his birth?

While Beard's debunking of the U.S. Constitution is important for those who consider the document severely flawed and the basis for the nation's current political, economic, and social woes, more important are his works on foreign policy, as America is now, more than ever, engaged in conflicts the world over. The cost of maintaining U.S. hegemony is bankruptcy at home and the distinct possibility of igniting WWIII.

Like his friend Harry Elmer Barnes, Beard had hoped to bring "history in accord with the facts," which is why his life should be studied and become a model for those who

hope to bring sanity to American foreign affairs. ❖

ENDNOTES:

1. In 2013, there were a number of academic conferences dedicated to the centenary publication of Beard's *An Economic Interpretation of the Constitution of the United States*.
2. Quoted in Hans-Hermann Hoppe, *Democracy The God That Failed: The Economics and Politics of Monarchy, Democracy, and Natural Order*, New Brunswick (U.S.A.): Transaction Publishers, 2001, p. x.
3. Ibid.
4. Richard Drake, *Charles Austin Beard: The Return of the Master Historian of American Imperialism*, Ithaca: Cornell University Press, 2018, pp. 36–37.
5. Drake, *Charles Austin Beard*, p. 53.
6. Ibid., p. 55.
7. Ibid.
8. For the extension of the war, see Jim MacGregor & Gerry Docherty, *Prolonging the Agony: How the Anglo-American Establishment Deliberately Extended WWI by Three-and-a-Half Years*, Walterville, OR.: Trine Day LLC., 2018.
9. Drake, *Charles Austin Beard*, p. 64.
10. Quote in Drake, *Charles Austin Beard*, p. 65.
11. Ibid., p. 64.
12. Ibid., p. 65.
13. Ibid.
14. Ibid., p. 67.
15. See the reviews of both books in The Barnes Review, March/April, 2020 and July/August, 2018.
16. See, Charles A. Beard, *Giddy Minds and Foreign Quarrels: An Estimate of American Foreign Policy*, New York: The Macmillan Company, 1939, p. 12.
17. Drake, *Charles Austin Beard*, p. 76.
18. Beard, *Giddy Minds and Foreign Quarrels*, p. 16.
19. See, Bernard Bailyn, *The Ideological Origins of the American Revolution*, Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1967.
20. Beard, *Giddy Minds and Foreign Quarrels*, p. 57.

212. 21. Ibid., pp. 65–66.

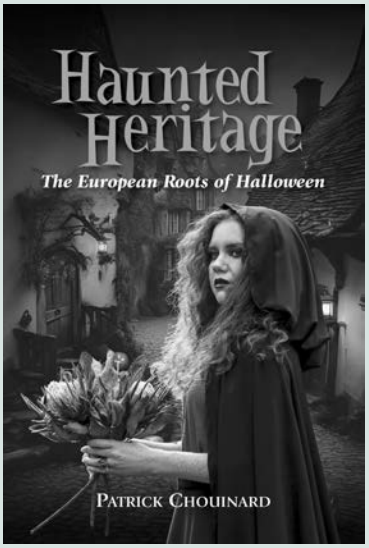
21. Ibid., pp. 65–66.
22. Ibid., pp. 66–67.

Antonius J. Patrick is the pen name of a scholar living in the Washington, D.C. area. Patrick has written many articles for TBR. To find out more, check the back of each November/ December issue of TBR for a full author and subject index. This essay is dedicated to Erik Ritter von Kuehnelt-Leddihn (1909-1999).

NEW BOOK FROM TBR BOOK CLUB!

Haunted Heritage

The European Roots of Halloween



In this exploration of the origins of Halloween, we embark on a fast-paced journey to uncover the true essence of this Aryan holiday. In the darkness of October nights, beneath the glow of jack-o'-lanterns and the rustle of fallen leaves, a tale of ancient roots and modern transformation unfolds. Halloween, once a sacred event deeply rooted in ancient Celtic and Aryan customs, has undergone a dramatic evolution over the centuries. Today, as we don costumes and indulge in sugary treats, it's all too easy to overlook the intricate cultural history that forms the foundation of this celebration. In this book, we will also delve into the layers of commercialism, religious resistance, and political correctness that have veiled Halloween's true essence. From its origins as Samhain, a sacred holiday marking the end of the harvest season and the onset of winter, to its evolution into a night of revelry and mischief, Halloween's journey is intricate.

By unraveling the threads of ancient Celtic, Germanic and Slavic influences, we gain a deeper understanding of the complexity of beliefs and customs woven into the fabric of ancient fall festivals. Through this exploration of diverse cultural influences, we can truly appreciate the depth and richness of this haunting holiday.

Join us on a journey through the shadows of history and folklore as we uncover the hidden truths and sacred traditions at Halloween's heart.

Note: This is not a dense historical treatise but an enjoyable overview of not only the Aryan celebrations and customs that have been incorporated into Halloween, but an examination of the many creatures that have come to be associated with the holiday and from where they originated. This includes the roots of the vampire and werewolf legends, medieval traditions, Colonial American experiences, Mary Shelley's Frankenstein monster, the globalization of Halloween and the modern-day over-commercialization of this once sacred holiday.

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2024 SUBJECT & AUTHOR INDEX

SUBJECTS

AMERICAN HISTORY

"Abe [Lincoln] Call Up the Militias," Abraham Lincoln, May/June, 39.

"Attack on Washington That Could Have Ended the War," Marc Roland, May/June, 4.

"Civil War and the Crusade Against Nazi Germany, 1939-45: Some Noteworthy Parallels," Dr. Charles E. Weber, May/June, 62.

"Confederate Constitution: Was It Superior?," Dr. Edward DeVries, May/June, 24.

"Cornerstone Speech: Southern VP Explains Why the South 'Revolted' Against the North," Alexander Stephens, May/June, 32.

"Democratic Convention and Platform of 1864," Democratic Party, May/June, 19.

"First Assassination Attempt Against MLK," Pat Shannan, July/August, 60.

"Hampton Roads Conference: Lincoln Rejected Peace," Marc Roland, Nov./Dec., 50.

"History of the Pony Express," Mike Mains, Sept./Oct., 4.

"Impact of the Civil War and Southern Reconstruction on the American Indian," Frank Jackson, May/June, 56.

"Irish Help Win the [American] Revolution," Mike Mains, Jan./Feb., 12.

"Little-Known World War: The War of Jenkins' Ear," Mike Mains, July/August, 38.

"Nathan B. Forrest: They Should Have Listened," Gene Andrews, May/June, 12.

"National Socialism in America: From 2002 to the Present," Karl Haemers, Jan./Feb., 58.

"Slave-Owning Mulattoes in Antebellum South," Robert Grooms, May/June, 50.

"Stephen Mallory ... and the Future of Maritime Warfare," Marc Roland, May/June, 72.

ANCIENT HISTORY

"Did Civilization, Religion Start at Gobekli Tepe?," Ronald L. Ray, March/April, 58.

"Heyerdahl, Other Daring 'Amateurs' Vilified, Ostracized, Punished for 'Uncomfortable' Archeological Finds," Marc Roland, July/August, 10.

"Red Paint Artifacts Found in Maine," TBR Staff, March/April, 48.

"Stone Navigational Towers of Canada and Europe," TBR Staff, March/April, 54.

"When Myth Becomes High-Tech Reality," Marc Roland, Sept./Oct., 28.

"Who Were the Red Paint People of Ancient North America?," Marc Roland, March/April, 46.

BIOGRAPHY

"Dr. Fredrick Töben," Freya Oldenburg, Sept./Oct., 78.

"Francois de La Rocque: French Populist," Rémi Tremblay, Sept./Oct., 20.

"Louis IX: King of France and Friend to the Poor," Anna Schumacher, Nov./Dec., 4.

"Marcel Bucard: The Real Fascist," Rémi Tremblay, Sept./Oct., 25.

"Nathan Bedford Forrest: They Should Listened to Them," Gene Andrews, May/June, 12.

"On the Enduring Legacy of Willis Allison Carto," Dr. Matthew Raphael Johnson, Sept./Oct., 46.

"Patrick Pearse: Forgotten Irish Nationalist," Marc Roland, Jan./Feb., 4.

"Reflections on the Life and Works of Willis Carto," Sam Dickson, J.D., Sept./Oct., 50.

"[Revisionist] Evolution of Charles Beard," Antonius J. Patrick, Nov./Dec., 68.

"St. Joan of Arc: Her True Story," Rémi Tremblay, Nov./Dec., 10.

"Thor Heyerdahl: Modern-Day Viking Explorer," Patrick Chouinard, July/August, 4.

EUROPEAN HISTORY

"Curious Origins of Feminism," Thomas Redfern, Nov./Dec., 32.

"Kingship & Law in the Middle Ages," Antonius J. Patrick, July/August, 18.

"Louis IX: King of France and Friend to the Poor," Anna Schumacher, Nov./Dec.,

"*March of the Titans*, Prometheus Edition, Volume I: The Rise of Europe—From the Earliest Times to the Fall of Rome," Review by Marc Roland, July/August, 74.

"*March of the Titans*, Prometheus Edition, Volume II, Part 1: The European Nation States, from the Atlantic to the Urals: Iceland to Germany," Review by Marc Roland, Nov./Dec., 22.

"St. Joan of Arc: Her True Story," Rémi Tremblay, Nov./Dec., 10.

INTERVIEWS

"Interview With Antelope Hill [Publishing Company," Interview conducted by John Friend, July/August, 72.

"Interview With Ruuben Kaalap, Former Estonian Parliament MP," Interview conducted by James Edwards, July/August, 26.

"Pro-White Lawyer Offers Candid Remarks," Interview with Sam Dickson, conducted by James Edwards, May/June, 40.

"Trials & Tribulations of an 'Anti-Semitic' Academic," Interview with Prof. Kevin MacDonald by James Edwards, March/April, 72.

"Uncensored Interview With Radio Host Keith Alexander," Interview conducted by James Edwards, Nov./Dec., 54.

MIDDLE EAST HISTORY

"Concise Historical Timeline of the Creation of Israel," *Al Jazeera*, Jan./Feb., 38.

"Islamic Scholar Insists Hamas Attack No False Flag," Kevin Barrett, Jan./Feb., 32.

"Teach Honest Mideast History," John Wear, J.D., Nov./Dec., 40.

"Was the Hamas Attack a Surprise to Israel?," Vaughn Klingenberg, Jan./Feb., 26.

MODERN HISTORY (1949-Today)

"Fr. Leonard Feeney and the St. Benedictine Church Revisited, Part 1," Antonius J. Patrick, Jan./Feb., 16.

"Fr. Leonard Feeney and the St. Benedictine Church Revisited, Part 2," Antonius J. Patrick, March/April, 62.

"Gouzenko Affair and the Origins of the Cold War," Rémi Tremblay, March/April, 8.

"Reflections on the Vietnam War and the Tumultuous Events of the 1960s and 1970s," John Massaro, July/August, 62.

"Revisionist Look at Henry Kissinger," Philip Giraldi, March/April, 16.

OPINION / EDITORIAL

"Count [Kalergi] Would Be Proud," Paul Angel, July/August, 3.

"Has Western Civilization Passed From Its Fall to Its Winter?," Paul Angel, Nov./Dec., 46.

"No Place Like Home: Reflections on the South," James Edwards, May/June, 66.

"One Zionist 'Final Solution' for Ukraine and Palestine," Pepe Escobar, Jan./Feb., 42.

"Only the Truth Can Set Us Free," Willis A. Carto, Sept./Oct., 3.

"Revisionism and the Historical Blackout," Dr. Harry Elmer Barnes, Sept./Oct., 56.

"Slaughterhouse Palestine," Paul Angel, March/April, 3.

"What Revisionism Means to Me," Mike Mains, Sept./Oct., 76.

"Where Are the Great Men?: A Quiet (Troubled) Reflection in the Evening of Life," Ronald L. Ray, Sept./Oct., 60.

"Why They Defame Secessionists," Paul Angel, May/June, 3.

WORLD WAR II / HOLOCAUST

"Belgian Pays Price for Anti-Communist Cartoons," Mike Mains, March/April, 4.

"Black, Brown, Asian & Slavic Volunteers Fought in Adolf Hitler's Armed Forces," Marc Roland, March/April, 36.

"British Jews Helped Instigate World War II," John Wear, J.D., July/August, 42.

"Catholic Archbishop Helped FDR Pave the Way for Global War," Antonius J. Patrick, Sept./Oct., 68.

"Does Poland Really Deserve Reparations from Germany?," John Wear, March/April, 20.

"Encyclopedia on the Holocaust Unveiled," David Skrbina, March/April, 32.

"For Whom Did the Bell Toll?: The Tragic Betrayal That Cost 50 Million Lives," Willis A. Carto, Sept./Oct., 52.

"German Navy Thwarted Churchill's Sneak Attack on Sweden," Marc Roland, July/August, 48.

"Hitler's Secret Meetings: Do They Support Nuremberg War Crimes Charges?," John Wear, J.D., Sept./Oct., 12.

"Holocaust Reparations: A Historical Overview," John Wear, Jan./Feb., 48.

"Inside the 1985 Zündel Trial," John Wear, J.D., Sept./Oct., 38.

"National Socialist Germany's 'Strength Through Joy' Program," Sidney Secular, July/August, 56.

"Theodor Fritsch Examines the Riddle of the Jews' Success," David Skrbina, Jan./Feb., 70.

"What Did the Nazis Really Think About Race?," Marc Roland, March/April, 36.

AUTHORS

Andrews, Gene
"Nathan B. Forrest: They Should Have Listened," May/June, 12.

Angel, Paul
"Count [Kalergi Would Be Proud," July/August, 3.
"Defaming Secessionists," May/June, 3.
"Has Western Civilization Passed From Its Fall to Its Winter?," Nov./Dec., 46.
"Slaughterhouse Palestine," March/April, 3.

Barnes, Dr. Harry Elmer
"Revisionism and the Historical Blackout," Sept./Oct., 56.

Barrett, Dr. Kevin
"Islamic Scholar Insists Hamas Attack No False Flag," Jan./Feb., 32.

Carto, Willis
"For Whom Did the Bell Toll?: Tragic Betrayal Costs 50 Million Lives," Sept./Oct., 52.
"Only the Truth Sets Us Free," Sept./Oct., 3.

Chouinard, Patrick
"Remembering Thor Heyerdahl: Modern-Day Viking Explorer," July/August, 4.

DeVries, Dr. Edward
"Confederate Constitution: Was It Superior to Ours?," May/June, 24.

Dickson, Sam
"Reflections on the Life and Works of Willis Carto," Sept./Oct., 50.

Edwards, James
"Interview With Ruuben Kaalap, Former Estonian Parliament MP," July/August, 26.
"No Place Like Home: Reflections on the South," May/June, 66.
"Pro-White Lawyer Offers Candid Remarks," Interview with Sam Dickson, 40.
"Trials & Tribulations of an 'Anti-Semitic' Academic," Interview with Prof. Kevin MacDonald, March/April, 72.
"Uncensored Interview With Radio Host Keith Alexander," Nov./Dec., 54.

Escobar, Pepe
"One Zionist 'Final Solution' for Ukraine and Palestine," Jan./Feb., 42.

Giraldi, Philip
"Revisionist Look at Henry Kissinger," March/April, 16.

Grooms, Robert
"Slave-Owning Mulattoes in Antebellum South," May/June, 50.

Haemers, Karl
"National Socialism in America: From 2002 to the Present," Jan./Feb., 58.

Johnson, Dr. Matthew Raphael
"On the Enduring Legacy of Willis Allison Carto," Sept./Oct., 46.

Klingenberg, Vaughn
"Was the Hamas Attack a Surprise to Israel?," Jan./Feb., 26.

Mains, Mike
"Belgian Pays Price for Anti-Communist Cartoons," March/April, 4.
"History of the Pony Express," Sept./Oct., 4.
"Irish Help Win the [American] Revolution," Jan./Feb., 12.
"Little-Known World War: The War of Jenkins' Ear," July/August, 38.
"What Revisionism Means to Me," Sept./Oct., 76.

Massaro, John
"Reflections on the Vietnam War and the Tumultuous Events of the 1960s and 1970s," July/August, 62.

Oldenburg, Freya
"Dr. Fredrick Töben: 'I Don't Want to Believe, I Want to Know'," Sept./Oct., 78.

Patrick, Antonius J.
"Catholic Archbishop Helped FDR Pave the Way for Global War," Sept./Oct., 68.
"Evolution of Charles Beard," Nov./Dec., 68.
"Fr. Leonard Feeney and the St. Benedictine Church Revisited, Part 1," Jan./Feb., 16.
"Fr. Leonard Feeney and the St. Benedictine Church Revisited, Part 2," March/April, 62.
"Kingship & Law in the Middle Ages," July/August, 18.

Ray, Ronald
"Did Civilization, Religion Start at Gobekli Tepe?," March/April, 58.
"Where Are the Great Men?: A Quiet (Troubled) Reflection in the Evening of Life," Sept./Oct., 60.

Redfern, Thomas
"Origins of Feminism," Nov./Dec., 32.

Roland, Marc
"Attack on Washington, D.C. That Could Have Ended the War," May/June, 4.
"Black, Brown, Asian & Slavic Volunteers Fought in Adolf Hitler's Armed Forces," March/April, 36.
"German Navy Thwarted Churchill's Sneak Attack on Sweden," July/August, 48.
"Hampton Roads Conference: Lincoln Rejected Peace," Nov./Dec., 50.
"Heyerdahl, Other Daring 'Amateurs' Vilified, Ostracized, Punished for 'Uncomfortable' Archeological Finds," July/August, 10.
"*March of the Titans*, Prometheus Edition, Volume I: The Rise of Europe," July/August, 74.
"*March of the Titans*, Prometheus Edition, Volume II, Part 1: The European Nation States, from the Atlantic to the Urals—Part 1: Iceland to Germany," Nov./Dec., 22.
"Patrick Pearse: Forgotten Irish Nationalist," Jan./Feb., 4.
"Stephen Mallory, Ironclads and the Future of Maritime Warfare," May/June, 72.
"What Did the Nazis Really Think About Race?," March/April, 36.
"When Myth Becomes High-Tech Reality," Sept./Oct., 28.
"Who Were the Red Paint People of Ancient North America?," March/April, 46.

Schumacher, Anna
"Louis IX: King of France," Nov./Dec., 4.

Secular, Sidney
"National Socialist Germany's 'Strength Through Joy' Program," July/August, 56.

Shannan, Pat
"First Assassination Attempt Against Martin Luther King Jr.," July/August, 60.

Skrbina, David
"Encyclopedia on the Holocaust Unveiled," March/April, 32.
"Theodor Fritsch Examines the Riddle of the Jews' Success," Jan./Feb., 70.

Tremblay, Rémi
"Bucard: The Real Fascist," Sept./Oct., 25.
"Francois de La Rocque: French Populist," Sept./Oct., 20.
"Gouzenko Affair and the Origins of the Cold War," March/April, 8.
"True Story of Joan of Arc," Nov./Dec., 10.

Wear, John
"British Jews Helped Instigate World War II," July/August, 42.
"Does Poland Really Deserve Reparations from Germany?," March/April, 20.
"Hitler's Secret Meetings: Do They Support War Crimes Charges?," Sept./Oct., 12.
"Holocaust Reparations: A Historical Overview," Jan./Feb., 48.
"Inside the 1985 Zündel Trial," Sept./Oct., 38.
"Teach Honest Mideast History [Academic Engagement Network]" Nov./Dec., 40.

Weber, Dr. Charles E.
"Civil War and the Crusade Against Nazi Germany, 1939-45," May/June, 62.

LETTERS TO THE EDITOR

SECRET SERVICE CO-OPTED

I can't prove it to the burden level of a criminal jury trial, but I think the Secret Service is largely run by and for the agenda of the globalists and organized Zionist interests, i.e., the "Deep State." They were very negligent in protecting Donald Trump.

Even if infected with "wokeism," and they employ every affirmative action protected group out there, no one could be this consistently incompetent unless that was the goal.

Alan Knutson
Via email

TWO-TIERED JUSTICE

Free speech is dead in the United Kingdom. Recently, actor Kevin Sorbo posted an item on social media detailing the messed-up way the British legal system is punishing "dissidents" versus how they punish "criminals." The UK government says, "We have dedicated police officers who are scouring social media. Their job is to look for [hate] material, and then follow up with ID, arrests and so forth."

One UK White man was given 15 weeks in jail for posting a "racist comment" online. He merely pointed out that allowing so many foreigners into England is causing real trouble.

Another UK White man received 24 months in prison for selling anti-immigration stickers.

At the same time, a Muslim man convicted of participating in the prolonged gang rape of a 12-year-old girl received 180 hours of community service and no prison time!

Bob Avery
Via email

SOCIAL CREDIT

Before World War I, Scottish engineer Clifford Hugh Douglas (1879–1952) gave a great deal of thought to the causes of war, the ups and downs of financial systems, employment and unemployment, and, generally, the causes of strife in society.

He analyzed the flaws in the financial system and determined how they might be solved. Private banks control the economy and society. Usury and compound interest were not the only problems in the system, he concluded. He noted the gap between commercial production and the failure of purchasing power to acquire the entirety of production and the ramifications of this problem. Douglas noted that, during the 10 years of the depression, there was no money and then, suddenly—and almost magically—there was more than enough to fund World War II and the death and destruction of that and ensuing wars.

The system he developed has been called "Applied Christianity" by Geoffrey Dobbs, but was called Social Credit for many decades.

Consider that God provides us with everything we need to flourish on this beautiful planet. Natural resources, know how, and many hands that can provide for all personal and societal needs. Money is a necessary and useful invention to access production in our complex economies, but, in our current set-up, it is created out of thin air and managed by individuals who control privately owned banks. We are in their stranglehold, but there is an elegant and natural solution in Douglas's monetary reforms.

Douglas concluded that, to balance a primarily autarkic system, steps could be taken to create an "all for one and one for all" financial system that truly was at the service of individuals in society. Dividends would be issued to each citizen as a co-owner of natural resources and current and past development. The dividend would allow all of us to meet our material needs. After all, didn't God create the world for all of his children?

Douglas's first book, *Economic Democracy*, was published in 1920 and, for decades, we called the monetary reform system "social credit." The Soviet Communists of the era rejected the system, recognizing that Douglas's monetary reforms would lead to decentralization and freedom from the tyranny of the banking system.

We think it's not a coincidence that the Chinese government chose to award those citizens who obey state regulations most dutifully a "social credit" score. This is enforced with a widespread and technologically advanced societal surveillance system.

This is why we call our social credit plan "Douglas Social Credit," so as to differentiate our model from the social control mechanism first dreamed up in China. The Chinese idea of social credit is now rapidly spreading throughout the Western world.

The Pilgrims of St. Michael, in Quebec, Canada, a Catholic organization, has been advancing Douglas's teachings since the 1930s. Founded by Louis Even, they have formed the Louis Even Institute for Social Justice, and now publish a magazine five times each year in four languages. See online for michaeljournal.org. Instruction in Douglas's proposals is offered annually in beautiful Quebec.

Quebec is rich in heritage and tradition, and we host people from around the world who are interested in a better way to structure a national economy and a just society.

Another friend of Douglas's teachings is Oliver Heydorn. He is the author of *The Economics of Social Credit and Catholic Social Teaching* and other books on the topic. Oliver just returned to Canada following a stint in Australia where the Australian League of Rights also teaches the Douglas Social Credit model.

We think that the reforms in the financial system we are advocating will change the world. The model is the path to a life of practical Christianity and a life lived under the golden rule (Mathew 7:12).

Mike Bower
Via email

LBJ'S MISTRESS SPEAKS

I have a suggestion for TBR's Operation Book Rescue. *Texas in the Morning* seems to be out of print. Single copies are upward of $250. It is more recent history than what I see in TBR's book republishing effort, and some might characterize the book as conspiracy genre. Being written by the mistress of LBJ, the reviews also point out some salacious aspects of their relationship that are in the book. This is of importance if one wants to know more about the character and soul of the subject individual, as opposed to mere entertainment.

Gregory Morros
Via email

DEEPER MEANING OF FABLES

I'm on a quest for books, including fairytales, that delve into the identities of those who, throughout history, have always incited wars and emerged as the sole victors, leaving both sides of the conflict the losers.

The first ones that come to my mind are the Talmud, the Torah (think the Old Testament Book of Esther), and more recent books like "The Brave Little Tailor" by the Brothers Grimm. Both of those, I believe, are fictional tales about those behind the scenes pulling the strings.

There must be more tales and fables from all over the world and throughout mankind's history, not just in Germany, that mention the "eternal" hidden enemies that are always looking to undermine White Christian nations.

I have had many erudite Jews say straight out, in one form or another, "We are the hidden hand. We are the corrosive factor in society." One even used what must be an ancient term when he said, "We have the king's ear, and it is he who is surely the only one to survive." Others admit, "It is we who destroyed the Germans."

Bottom line: Can you help with book titles or fables that show that, since ancient times, Jews were the ones who got brother to fight brother, with both brothers the losers and the instigators ending up with the proverbial spoils of war?

You can publish this as an invitation to your readers to help find serious books showing that the invisible hand has existed since the beginning of documented history.

Petros Strategos
Via email

[If any readers wish to reply, email Paul@BarnesReview.org. The Jewish Virtual Library does contain the following list of European tales discussing the topic. They include: "The Jews' Stone," "The Girl Who Was Killed by Jews," "Pfefferkorn the Jew at Halle," "The Bloody Children of the Jews," "The Imprisoned Jew at Magdeburg," "The Lost Jew," "Malchus at the Column," "Buttadeu," and "The Eternal Jew on the Matterhorn."—Ed.]

LISTEN CAREFULLY

As I was shaving this morning, I thought again of that recent debate between Black female conservative commentator Candace Owens and Rabbi Boteach Schmuley. Owens, lately, has been focusing on the pedophile aspect of a group of Jews called the Sabbateans, who morphed into a group of "intellectuals" and were the founding members of leftism in Eastern Europe. Today, they are known as "Frankists."

As the rabbi was calling Owens all kinds of names, he accidentally solved the issue of why the Catholic Church has been plagued with pedophile priests. He said, "Candace keeps focusing on the Frankists. Well, let me tell you, there are no Frankists left because they all converted to Catholicism." If she would have said it, she would have opened herself up to even more criticism but it was, in fact, Schmuley who let the camel's head into the tent.

This was all very interesting. If one is simply paying attention, is quiet and contemplative, and listens as people like Rabbi Schmuly talk, they will actually offer dribs and drabs of truth, if you are willing to work to connect the dots.

Alan Knutson
Via email

NEVER AGAIN—KIND OF

"Israelis are Jewish Nazis!" Notwithstanding the fact that some Jews suffered horribly during the "Holocaust," that does not absolve them from, in turn, visiting a genocidal holocaust on Gentiles some 80 years later in Palestine. Contemporary Jews utter the vow "never again" to attest to their promise that the global Jewish community will never countenance a similar holocaust happening again on their watch.

However, this vow appears to apply only to Jews, not Gentiles. Jews, raised on uncompromising ethnocentrism, only look out for their own.

More than 90% of Jewish Israelis support Netanyahu's genocidal ethnic cleansing of Palestinian Gentiles—Muslims and Christians alike—even though there is convincing evidence that Netanyahu knew about and approved of the false-flag attack on Israel on October 7, 2023. To date, over 40,000 Palestinian Gentiles have been killed by Israel, the majority of whom being women and children. Very oddly, only a minority of the dead in Gaza have been military-aged men—men who the Israelis could claim were Hamas militants.

Furthermore, well over 100,000 Palestinian Gentiles have been injured, some severely, and this only takes into account the injured Palestinians that we know about It does not factor in the tens of thousands of dead Palestinians buried underneath the rubble of their destroyed domiciles. Speaking of which, 75% of Gazan Palestinian homes have been destroyed, and water, food, medical supplies, and fuel have been interdicted by Israeli.

Besides merely killing Palestinians, the Israelis also want them to suffer in extremis. The 1.25 million Palestinians trapped inside the de facto open-air Gaza concentration camp are now completely destitute. Photos of dead Palestinian children and pictures of the razed apartment blocks cannot help but call to mind photos of Jews and Jewish children being

Continued on page 78

MORE LETTERS TO THE EDITOR

Continued from page 77

sent to Nazi concentration camps four score years earlier. The Biden/Harris administration, in concert with traitorous congresspersons eager to receive substantial campaign contributions from Jewish plutocrats, have sold their soul for 30 pieces of silver. In exchange for generous campaign financing, all these politicians have to do is unabashedly support and approve Jewish Israeli genocide targeting essentially defenseless Gazan civilians.

This is a very dark chapter in American history, especially since we are bankrolling the Israeli genocide with our tax dollars. If the United States stopped providing military and economic grants to Israel, this war would end tomorrow.

We now appear to live in an age when terms such as "good" and "evil" have either lost all meaning or mean the opposite of what they originally stood for. Shame on Israel for orchestrating the ethnic cleansing of Gaza so as to secure a racially and ethnically "pure" (sic) Jewish state.

Shame on the Jewish community that countenances and approves the remorseless ongoing holocaust of Palestinian Gentiles. And shame on the United States for acquiescing to this unforgivable evil.

Vaughn Klingenberg
Email: vaughn_kl@msn.com

NO ISRAELI ELECTRONICS

I don't follow the Boycott-Divestment-Sanctions movement, and I've never had an issue with any Israeli products in the past. However, in the future, there is absolutely no chance I will ever buy or utilize any Israeli product, or any electronic product that has passed through the state of Israel that is capable of containing explosives, and I very much doubt I am alone in this.

Name Withheld
Via email

TRUTH IGNORED IN HOLLYWOOD

Over the years, I've have watched many Hollywood movies about World War II. In them, I have seen lie after lie about the Germans. The movies would have us think that Jews were stopped from leaving Germany. That is not true. The issue was that countries had already taken in their quota of Jews. After the war, the United Nations Relief and Rehabilitation Administration tried to get multiple countries to take in immigrant Jews. Nobody wanted them. Instead, they flooded Palestine with these refugees.

Yes, bad things happened in the wartime work camps. St. Maximilian Kolbe took the place of another prisoner in a "starvation cell." In Dachau, they had a block for priests where clergy who spoke out against Hitler were kept. The movie *Angel of Auschwitz* was about Natasza Pelinski, who was a Polish Catholic midwife who delivered an estimated 3,000 babies in the camp. All the babies survived, but how? Why weren't they "gassed"? If there was no food, how did the mothers produce milk?

Of course, as in all wars, toward the end, food shortages cripple the losing nation. Did the Allies think of this as they bombed cities with civilian populations? I highly doubt it.

Tony Puccio
Via email

THE GREAT DIVIDE

In the last 160 years since the Civil War, Whites have lost more people to war than any other peoples on Earth. These wars were not fought to further our ideals, goals or way of life, but for the agenda of others who are not acting in our best interests but theirs.

We seem to have lost all power everywhere in the world. We actually have our own men and women dumbing themselves down and giving up any and all superiority our people had left. Many are on their knees serving other races and the goals of the financial elite. That's why we must stop focusing on the past the way we do and put everything we've got into the present to preserve our future.

But, without today, there is no future. It will all be gone. Yes, history is our teacher but, if we continue to talk, read, and listen without putting action to our thoughts, it's all the work of dreamers. The only thing that comes to a dreamer is sleep.

What if we all went to a certain state and made it our own, maybe a rural state like West Virginia. Let's say we share our goals for the future. We could start winning elections in the local county government, and the state government and then, eventually, we send our like-minded brothers and sisters to represent us at the federal level.

We need proud and strong men and women in office who are not afraid to represent White objectives.

If this could work—and we could do it in states such as Texas, Kentucky, Wyoming, Montana etc., in 20 years or so we could change America and restore our political power.

The Great Divide is this: We have got to stop helping everyone else in the world and worry about our people. When someone speaks of the "urgent" need to help Israel or Palestine or Sudan or Nigeria et al., ask, "What about us?" Sooner or later, the day will arrive when they come for us. And you can bet there will be nobody on the streets protesting for you "Whities." The present is here. The future is not. Act now.

W.J. Copley
West Virginia

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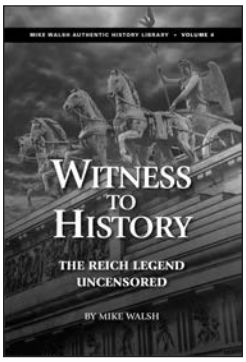
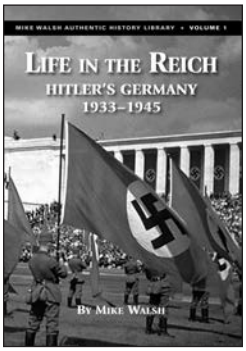
Books from Historian Michael Walsh

IT'S HERE! Witness to History: The Reich Legend Uncensored



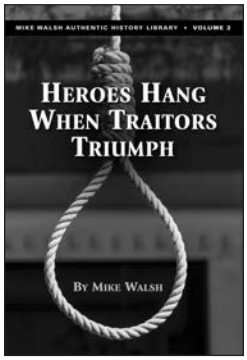
RESCUED! By Mike Walsh. *Witness to History* was 25 years in the making with one purpose in mind: a single, comprehensive book that divulges previously censored information while effectively debunking the propaganda of the victors. At the same time, the author puts into perspective the catastrophic 20th century by presenting the big picture surrounding the so-called Russian Revolution of 1917 up to and through the attempted genocide of the people of defeated Germany. In this book, Walsh gives those who made this epoch their chance to tell us their unfiltered, spin-free comments in their own words. *Witness to History* is that book with the actual words of literally hundreds of eyewitnesses to the events of WWII—from high-ranking world leaders and military men to the average citizen on the streets. Softcover, 416 pages, illustrated, #995, **$35**.

Life in the Reich: Hitler's Germany—1933–1945



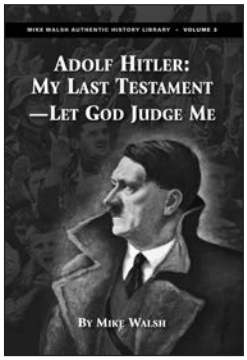
By Mike Walsh. The quality of life in the Third Reich was far superior to elsewhere in the developed world. Ordinary German workers enjoyed a lifestyle previously reserved for the upper classes of the West. Germany led the world in fashion, medicine, cinema, lifestyle, manufacturing, transport infrastructure, public facilities, science, healthcare and education. For good reason, the Germans were the cheeriest people on Earth. The claim that this was achieved through investment in militarism is absurd. Despite being war economies, the debt-ridden U.S. and European Union suffered the collapse of their infrastructure whilst their indebted populations even now live hand-to-mouth. Prosperity in the Reich set an example that exposes the failures of the mutually supportive capitalist and Communist systems. A taboo topic for media and palace publishers, *Life in the Reich* was removed by Amazon because it dared to show Hitler's Germany as it was and not as the propagandists would have us believe it was. Mainstream media and court publishers consider this a taboo topic because they don't want you to know—in case you draw the right conclusions. Softcover, 120 pages, #960, **$18**.

Heroes Hang When Traitors Triumph: Martyrs of World War II



By Mike Walsh. Character assassination inevitably follows a defeat in war. Had peace terms with National Socialist Germany been equitable, it is likely that non-German figures since denigrated would be more accurately portrayed by modern media. Had Hitler's Germany defeated the forces of the British, Soviet and American empires, then one can presume London's Whitehall would be Adolf Hitler Esplanade whilst Hyde Park would have been renamed Lawrence of Arabia Park. Norway's monuments would celebrate Vidkun Quisling and the revered writer Knut Hamsun. Romania would pay tribute to Corneliu Codreanu whilst in Ireland, Britain and New York, instead of statues to Lenin, the name of Irish-American William Joyce might be affixed to great shopping edifices. *Heroes Hang When Traitors Triumph* gives a different perspective of these vilified foes. Softcover, 115 pages, #961, **$20**.

Adolf Hitler: My Last Testament



By Mike Walsh. Adolf Hitler said he was dumbfounded as "an enormous human dragon slowly uncoiled itself before me." The young laborer's description of a protest march calling for work and bread perhaps inspired Hitler to join the revolt against the oppression of the working class. Whatever challenges Germany faced, the highly decorated war veteran would not blame the Jews, for he had earlier remarked that anti-Semitism was repugnant. There is much that is enigmatic about this man who became almost a religious figure. No other leader in history has achieved more in uniting social classes and inspiring those of various religions and races. So far, an estimated 750,000 book titles have been published on The Third Reich. Hitler's *Mein Kampf* is more widely read today than ever before. Yet, few books actually record the rise of the Third Reich in Adolf Hitler's own words. Drawn from his speeches and media interviews *My Last Testament* is Hitler's self-assessment, but it also includes personal observations about the Führer from many others as well. As such, it is an invaluable first-hand source of information for scholars of the period. Softcover, 195 pages, #962, **$25**.

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